THE VEDIC LIGHT

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ओ३म्

आ नो भद्राः क्रतवो यन्तु विश्वतः

Let Noble Thoughts come to us from every side

Editor **S. C. Pathak**

SARVADESHIK ARYA PRATINIDHI SABHA

NEW DELHI-110 002

Gems of Vedic Wisdom

GOD

(*Continued from the previous issue*)

51. आवि : सन्निहितं गुहा, जरन्नाम महत् पदम् ।
तत्रेदं सर्वमार्पितमेजस् प्राणतु प्रतिष्ठितम् ।।

(अथर्ववेद : 10.8.6)

TRANSCRIPTION

AAVIH SANNIHITAM GUHA, JARANNAAM MAHAT PADAM.
TATREDAM SARVAMARPITAMEJAT PRAANATU PRATISHTHITAM

(Atharv Veda 10-8-6).

Meaning :

The being who deserves praise and commendation holds a supreme position and He manifests Himself in the inner-most chamber of our hearts. All the living creatures ; and all that moves and that which does not move (i.e., all the movable and immovable objects that we see in the universe) are wholly sheltered in him.

53. सोमेनाहित्या वलिन : सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितं ।।

(ऋगवेद : 10.85.2)

TRANSCRIPTION

SOMENADITYA BALINAH SOMEN PRITHIVI MAHI.
ATHO NAKSHATRANAMESHAMUPASTHE SOM AAHITAM.

(Rig Veda 10-85-2)

Meaning :

The sun gets its strength from the power of the All-creating God, and the earth is also mighty by the prowess of the same God. The force of this All creating God is pervading the inner-most parts of all the constellations in the universe.

54. इन्द्र इत् सोमपा एक इन्द्र : सुतपा विश्वायु : ।
अन्तर्देवान्मत्यश्चि ।

(ऋगवेद : 8.2.4)

TRANSCRIPTION

INDRA IT SOMPA EK INDRAH SUTAPA VISHWAYUH.
ANT ARDEVANMARTYANSHCHA.

(Rig Veda 8-2-4)

Meaning :

Among all the luminous objects and men Indra, the God of Supreme power, is the only one protector of the entire creation. This Indra is also the very nonrisher of the products of creation as he is the life of all.

(*From vedic texts*)

(*To be continued*)

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Editor : **S. C. Pathak**

VEDIC TEACHINGS

PEACE PRAYER

॥ मन्त्र ॥

ओइम् । शंनो मित्रः शं वरुण : शं नो भवत्वर्यमा ।

शं न इन्द्रो बृहस्पति : शं नो विष्णुरुरुक्रम : ॥

(ऋगवेद 1.90.9)

Transcription

OM SAM NO MITRAH SAM VARUNAH SAM NO BHAVATVARYYAMAA.
SAM NA INDRO BRIHASPATIH SAM NO VISNURURUKRAMAH.

(Rig. I. 90, 9)

Meaning :

Oh God Almighty, You are (MITRAH) Friend of all, may you be (SAM+NAH) for our happiness and light. Oh power Dlvine, you are (VARUNAH) Worth-attaining, may you be for our (SAM) prosperity. Oh Supreme Controller, you are (ARYYAMAA) Chastiser of all, (BHAVATU) may you be (SAM+NAH) for our peace and harmony. Oh Lord Omnipotent, you are (INDRAH) Master of all power and plenty, may you be (SAM+NAH) for our succese and victory. Oh Master of the masters, you are (BRIHASPATIH) Lord of spench, may you be for our welfare and development. Oh Lord Omnipresent, you are (VISNUH) All pervading, may you be (SAM+NAH) for our safety and security. Oh Lord of prowess, you are (URUKRAMAHA) Source of Great Activity, may you be for our well-being and betterment.

Invocation

Oh Lord, Bestower of all auspicious things, you are 'Mitra' the Friend of all in every respect. Vouchsafe us the true happiness in this world. Oh Most Excellent, Worth attaining, Supreme Master, you are 'Varuna', the Elect, the Highest and the Best of all. Impart the highest bliss to us all in this very birth. Oh Impartial, Righteous Dispenser of Justice, you are 'Aryyamaa', the Controller of all. Grant us, therefore, Oh Lord, without further delay the just benefit due to us. Oh Master of all power and plenty, you are 'Indra' the Mighty Lord. Bestow soon upon us Oh Lord, the lasting happiness and make us masters of the greatest power and possessions. Oh Master of great learning, you are 'Brihaspati', the Lord of all the Lords and Speech. Give us all, Oh Lord, the greatest happiness in this world. Oh Omnipotent God, you are 'visnu', All-pervading and 'Urukrama', the Lord of infinite prowess. Grant, Oh Master, the endless happiness to us. Whatever we require, Oh Lord, we can ask only you and you alone and none else, for there is none except you in this universe, who can grant solace to us. You are our main-stay under all circumstances. We will not invoke in this life for shelter any other low individual in preference to you, the Almighty-Just and Kind God, the Greatest Father of all. It is your nature, Oh Lord, not to forsake any one whom you have accepted once. We are confident, therefore, that you will surely always grant us, your devotees, true bliss to make this life sweet, purposeful and worth-living."*

(*Conttnucd on Page 4*)

Editorial

MY STORY

Once upon a time there lived a businessman (Seth) in a small town in India. He was an honest and God-fearing man. One day a learned sage (Sadhu) came to the town to give religious discourses to the people. The Seth, who was his regular listener, was very much impressed by the wisdom of the Sadhu and so invited him to his house for lunch.

While talking informally, the Sadhu asked the Seth, "How many sons have you got ?" "Only one, Sir," replied the Seth. The Sadhu was somewhat perplexed by the Seth's reply, because he knew from other sources that the Seth had four sons. "The Seth is perhaps telling a lie", he thought. The Sadhu put his second question to the Seth, "How much accumulated wealth you have got at present ?" "Only about seven or eight hundred rupees" replied the Seth. The Sadhu was rather enraged by this reply, for he knew that the Seth was running a business involving lakhs of rupees. "The Seth is a liar and perhaps does not want to disclose his real wealth", the Sadhu murmured to himself. However, he asked the Seth another question "Sethji, what is your age ?". "My age is only about seventeen or eighteen years, Sir," Seth told the Sadhu. Hearing this, Sadhu's anger knew no bounds. Bursting with rage, he got up from his seat and said," Seth, you are a liar : You say that your age his only seventeen or eighteen years, while everybody in the town knows that you are about seventy years old ? I can not take my food at the house of a liar like you," saying this, the Sadhu started leaving the place.

Seeing the Sadhu going away from his house without taking food, the Seth fell on his feet and said, "Pardon me Sir, I have not lied with you. Kindly listen to me first, and then you can go if you so desire." The sadhu halted to listen to the Seth's explanation.

Then the Seth called his first three sons, one by one by name, asking them to come to the sitting room. No body answered his call and none came to him either. Then the Seth called his fourth and the youngest son by name. Immediately a boy came to the room and stood before his father with folded hands and asked, "Yes father, what are your orders for me ?" Turning to the sadhu the Seth said, "you have seen yourself Sir, when I called my first three sons none of them answered my call. Though they too are my progeny, but they

are not my sons (Putra) in the real sense of the word. A real 'Putra' is the one who is obedient and respectful to his parents. It was for this reason I told you Sir, that I had only one son."

"As regards your question about my real wealth", continued the Seth," I had told you the bare fact. During my whole life I have not given more than seven or eight hundred rupees in charity. Since the money given by a man in charity is his real accumulated wealth, I think I had not said anything wrong about it."

"As for may age Sir, I might have spent so far only a total period of about seventeen or eighteen years in my prayers and meditation to God. The rest of my life I have simply wasted in worldly pursuits. Honestly speaking, a man lives his real life only for that much period which he spends in the service of God and in the service of humanity, and the rest of it is all waste. Though I am seventy years old now, but I have not utilised all that time in my efforts to achieve that real goal for which God had sent me on this earth in human incarnation. Sir ! I had answered all your three questions honestly. I am not a liar," concluded the Seth.

Hearing the above exposition given by the Seth, the sadhu was highly touched by his modesty and knowledge and felt very small before him. With tears flowing down his eyes with emotion, he embraced the Seth and readily agreed to partake food with him.

(My dear reader ! I do not know about others ; but this is also MY STORY)

S.C. PATHAK

(*Continued from Page 2*)

NOTE

*In this Vedic stanza God's benediction has been sought by invoking Him by different epithets. Western scholars see in this stanza more than one god simultaneously invoked by the Aaryans. They totally ignore what the Yajurveda (XXXI, 1) says. 'He is Agni (One who takes all on the path of progress). He is Aaditya (One who accepts back all at the time of dissolution of the universe). He is Vaayu (One who gives to all the strength to move). He is Chandramaa (One who delights all). He is Sukra (One who is the most swift in this universe). He is Brahma (the Greatest of all). He is Prajaapati (Creator of all). Here God has been remembered by many epithets in one and the same stanza. Hence to think that the Aaryans worshipped multifarious gods is a wrong concept."

[From English Trasnlation of 'Aryabhivinaya' by Satyanand Sastri]

Vedic Economics

By Inder Dev Khosla, Advocate

Arya Vanprastha Ashram, Jwalapur U P.

I do avow, that this exercise of mine is beset with many limitations ; firstly because there is no regular hymn in Vedas, which exclusively deals with this subject of Political Economy. Secondly, to deal with this subject properly, certain amount of statistical data is needed to come to some definite conclusion. Since Vedas were revealed at the dawn of creation, so we cannot expect statistical data. Lastly, Vedic Economy cannot be strictly in the modern sense of the term. This all, however, does not mean that this science has not been dealt with or neglected in Vedas. It is there, very much in a concise form.

Definition :

In broader sense economics means that people of a state, engaged in their ordinary vocation, business or industry living and working together as a community, work for some material gain or reward, viz., acquisition of wealth. Its activities are ordinarily centrally organised in such a manner that requisite wealth, necessities of life and other materials are acquired, stored and equitably distributed for the welfare of the community or state as a whole. It is, in fact, the science of the useful application of wealth, material resources and the prudent management and distribution thereof.

विद्या भूमि हिरण्यपशु धान्य भाण्डोपस्कर : ।
मित्रा दीनामर्जन मर्जितस्य विर्वधनमर्थ : ॥

To acquire learning, land, gold, cattle, other household articles and friends to accumulate them through righteousness, and further equitable distribution thereof, is true economy.

Economy Based on Religion

Since according to Vedas, the purpose or fundamental of life is righteousness (religion) ; so its economy too is subservient to religion, सुखस्य मूलं धर्म : धर्मस्य मूलमर्थ । The root cause of all pleasure is religion, and to enable to live religiously wealth is needed.

Vedas lay full stress on the acquisition of wealth and material prosperity. They equally vindicate the idea of its equitable distribution.

भग एवं भगवाँ अस्तु देवास्तेन वयं भगवतं स्याम ।

(ऋग्वेद 7.41.5)

O Lord of the universe ! you are the repository of all riches and wealth, with thy grace we may also become rich.

इमां ते वाचं वसूयन्त आयवो रथं न धीर: ।
अत्यमिव शवसे सातये धना विश्या धनानि सातये ॥

(ऋगवेद 1.130.6)

Having acquired knowledge of all sciences, true in mind and deed, one should accomplish the purpose of life by acquisition of wealth of all kinds and thereby tread the path of righteousness. The above mantra clearly says, that righteousness in life can't be accomplished without acquisition of wealth. Shakespeare has aptly said, "Virtue is made easy by circumstances."

शत हस्त समाहर सहस्त्र हस्त सं किर ।
कृतस्य कार्यस्य चेह स्फाति समावह ॥

(अर्थवेद 3.24.5)

O Man ! earn like the one who has hundred hands and distribute the earned wealth like the one who has thousands of hands, and thus attain the full fruit of your labour and skill in this world.

वृणो यादिन्ना धमानाय तव्यान्द्रा धोयांस मनु यश्येत धन्याम ।
ओ हिवर्तन्तते रथ्येव चक्रांयमुष तिष्ठन्त राय ॥

(अथर्व वेद 10.17.5)

A wealthy person should fulfil the needs of the needy. He should be a foresighted person. He should treat the wealth like the wheel of a chariot which goes up and down. Wealth is never a constant companion and always changes hands. As such, he should be wise enough to make the best use of it before it goes out of his hands.

Distribution of wealth is as important as its acquisition. It is a stepping stone for better existence in the next life.

न भोजा मम्रुर्न न्यर्थमीयुन रिष्यन्ति न व्यथन्तेह भोजा : ।
इदं याद्विश्वं भुवनं स्वश्चैतत्सर्वं दक्षिणैभ्यो ददाति ।।

(ऋग्वेदः १-११५-२)

One who satisfies the hunger of others, never dies (he is remembered even after his death). He is never cruel. He never gets trouble. He gets everything in this world by giving to others who are in need.

Distribution of Wealth :

The duty of distribution of land, wealth and other necessities of life has been assigned to the head of the state, according to vedas.

विभक्तारं हवामहे वसोश्चित्रस्य राधस : ।

(ऋग्वेद : 1-22-7)

We invoke the king who multiplies wealth and distributes the same equitably amongst the subjects.

राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो विभजावसूनि ।

(ऋग्वेद : 3-4-2)

O King ! You are on an elevated place (throne). You will with thy strength distribute wealth amongst us.

While distributing wealth, the king has to see that nobody lives under poverty line and that the wealth does not pass on to the misers and the anti-nationals.

यो आर्ये मर्त भोजनं पराददाति दाशुषे ।

(ऋग्वेद : 1-81-6)

The King gives wealth to those who work for the good of mankind.

इन्द्र शुद्धो रत्नानि दाशुषे ।

(ऋग्वेद : 8-95-9)

Justice loving king gives money or wealth to those who help others and not to those who are hoarders or misers.

It is not only the control of money (coinage) that is to be controlled by the head of the state but all the necessities of life (land, food, clothing, building material etc. etc.)

इन्द्र सीतां नि गृह्णातु ।

(ऋग्वेद : 4-57-6)

The king (इन्द्र) keeps control over (सीता) sita, viz. the ploughed land (furrows).

अंह भूमिम ददामार्य्यायाहं वृष्टिं दाशुषे मर्त्याय ।

(ऋग्वेद : 4-26-2)

I, King, give land to (आर्य) Arya viz. noble people, who repay me in the shape of land revenue.

Sources of Wealth

Life primarily depends upon food, eatables, medicines etc. as such, much stress has been laid on agriculture, horticulture etc. etc. in vedas.

The second source of wealth is cattle breeding, more especially of those who yield milk, carry load and plough fields.

The third source of wealth is minerals obtainable from underneath the land (coal, metals, oils, etc. etc.)

The fourth source of wealth is trade & commerce (both inland and foreign) and industry.

The fifth source is skill, fine arts, technical knowledge and its application to harness the bounties of nature like water, air, electricity etc. etc.

The sixth source of wealth for a ruler is collection of land revenue, taxation, direct or indirect.

We now deal with those sources in brief, one by one.

(a) Agriculture/horticulture :

इन्द्र : सीतां नि गृह्णातु तां पूषाभि रक्षतु ।
सा न : पयस्वती दुहामुत्तरामुत्तरां समाम् ॥

(अथर्व वेद : 3-17-4)

Farmer should plough the field and after sowing the seeds should level the ground and, thereafter, supply water at proper intervals. He should protect the field from all sides. He will thus have a nice yield of crop.

शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा अनु यन्तु वाहान् ।
शुनासीरा हविषा तोशमाना सुपिप्पला ओषधी :कर्तमस्मै ।।

(अथर्व वेद : 3-17-5)

An expert farmer uses good agricultural implements, employs healthy oxen, furnishes water and manure at proper time and thus gets abundant yield.

घृतेन सीता मधुना समक्ता विश्वैर्देवैरनुमता मरुद्भि : ।
आ न : सीते पयसाभ्या व वृत्स्वोर्जस्वती धृतवत् पिन्वमाना ।।

(अथर्व वेद : 3-17-9)

Let the furrow be mixed with butter and honey and be made favourable for crops by all physical forces and wind. Full of grains and enriched with butter let the furrow make us happy with various cereals.

वर्म मह्यमयं मणि : फालाज्जात : करिष्यति ।
पूर्णो मन्थेन यागमद् रसेन सह वर्चसा ।।

(अथर्व वेद : 10-6-2)

This medicine prepared from citron plant or citron wood will prove a guarding armour for me.

The whole sukta (hymn) No. 10.6 of Atharva Veda deals in medicinal plants which have various curative powers. Modern medical science has also laid stress on the use of citric fruits and plants which contain vitamin-C, etc., which in turn increases the resistance power of man and protects him from diseases.

दशवृक्ष मुञ्चेम रक्षसो ग्रह्या अधि यैनं जग्राह पूर्वसु ।
अथो एनं वनस्पते जीवन्त लोकमुन्नय ।।

(अथर्व वेद : 2-9-1)

The Dashvriksha plant frees the patient from the morbid effect of diseases which sieze a human in joints. It rejuvinates him after removing the diseases.

The other useful plants which are the source of acquisition of wealth are noted below :

(i) Prishnigni Knva (Ath 2.25.3)

(ii) Pata (Ath 2.37.4)

(iii) Apaskambha (Ath 4.6.4)

(iv) Kushtha (Costus Speciouses)

(v) Brahman (Ath 4.6.5)

(vi) Parnadhi (Ath 4.6.5) specific plaster on injuries etc. etc.

In the end a mention is made of a herb that subdues the excessive passionate mentality (debauchery).

अहमस्मि सहमानाथो त्वमसि सासहि : ।
उमे सहस्वती भुत्वा सपत्नीं मे सहावहै ॥

(अथर्व वेद : 3-18-5)

अभितेऽधां सहमानामुपतेऽधां सहीयसीम् ।
मामनु प्र ते मनो वत्सं गौरिव
धावतु प्रथा वारिव धावतु ॥

(अथर्व वेद : 3-18-9)

I am a woman of conquering nature and the herb Banaparni is victorious over such an evil tendency of debauchery. Let both of us having power of overcoming subdue this tendency of debauchery.

O husband ! I administer you this medicine which is victorious over your tendency. I posses for you this most effective one. Let your mind follow me like the calf who runs after the cow and like water which hasten to its destination.

Cattle Wealth

इह गाव : प्रजायवमिह्श्वा इह पूरूषा ।
इहो सहस्र दक्षिण्णोऽपिपूषा निषीदति ।

(अथर्व वेद : 20-27-12)

Let the cows multiply and increase their yield, let the horses also increase.

यूयं गावो मेदयया कृशं चिदक्षीरं चित कुणुषा सुप्रतीकम् ।
भद्रं गृहं कृपुषा भद्रवाचो वृहद वो वयं उच्चते समासु ॥

(अथर्व वेद : 6-28-6)

O cows, you please make the weak strong and healthy, you make the ugly to look beautiful. You make our homes nice. You are praised in our assemblies.

(e) Minerals and Forests

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी ।
वैश्वानरं विभ्रती भूमिरग्निमिन्द्रं ऋषभा द्रविणे नो दधातु ।।

(अथर्व 12.1.6)

May the eatth which gives support to all and which contains in her bossom wealth of gold and other precious metals, which imparts happiness to all that are active and alive, bestow on us power and wealth.

शिला भूमिरश्मा पांसु : सा भूमि : संधृता धृता ।
तस्मै हिरण्यवक्षसे पृथिव्या अकरं नम : ।।

(अथर्व : 12.1.26)

Although the earth appears to be in the shape of dust and big stone, yet it strongly holds together because of her qualities. I nourish myself with the food which it provides and also obtain riches through the gold etc. hidden in it.

निधिं विभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातुमे ।
वसूनी नो वसुधा रासमाना देवी दधातु सुमनस्यमाना ।।

(अथर्व : 12.1.44)

May our spacious mother earth, which stores in her interior treasures of various kinds, bestow on us riches, specious stones, gold etc. etc.

यदस्येदं पश्यता भूरि पुष्टं श्रदिन्द्रस्यं धत्तन वीर्याय ।
स गा आविन्दत्सो आविन्द दश्वान स ओषधीः सो अप : स वनानि ।।

(ऋग्वेद : 1.103.5)

Oh ! behold there are vast and expensive forests. King ought to make money out of them. They are one of the important part of kingdom's wealth.

अन्विद्वनान्यन्वोषधीरनु पर्वतास :

(ऋग्वेद : 10.89,13)

The king controls the forests, medicinal plants and mountains for the welfare of his subjects.

(f) Taxation and Interest

Taxation is of two kinds; one is called "Vridhi" and the other is "Kusida". First is the one in which normal rate of interest is charged and the other usurious. Manu has also laid the same principle in the following shloka.

पशूनां रक्षणं दानभिज्याध्ययनमेवव च ।
वाणिक्यपथं कुसीदं च वैश्यस्य कृषिमेव च ।।

(Manusmrıti 1.90)

Officers of the state should travel in a supportless path (firmament or sky) by aircrafts. Unless the soldiers are fully equipped, it is not possible to obtain victory. As such, great ships should be built in which there are hundred or more oars. Men should build the largest possible ships or steamers. Men desirous of transport should build vehicles which may go round the earth and sky both.

यमश्विना ददपु : श्वेतमश्वमधाश्वाय शंश्वदति स्वस्ति ।
तद वां दात्र महि कीर्तेन्य भूत पौद्वौ वाजी सदमिद्धव्यो अर्य ।।

Presidents of assemblies and commanders of army should protect pathways and then send businessmen to distant lands for trade so that they may earn wealth and become prosperous and enjoy life fully.

इन्द्र वायू मनोजुवा विप्रा हवन्त ऊतये सहस्त्रैक्ष धियस्पती ।
(ऋग्वेद : 1.23.3)

Wise men should make use of electricity and wind possessing thousand of functions and endowed with rapidity and other attributes for accomplishment of arts, crafts and industries. From the foregoing mantras it is quite clear that the undertone of vedic economy is full of robust optiemism.

The use of various words like शिल्पी Shilpi = artisan, कर्मकार Karmkar = labour Nrishdan = factory, वेतन Vetan = pay, वेशिता Veshita = Sculpture (Yaju 30.12) कुलाल Kulal = Weaver (Yaju 30.7) मणिकर Manikar = artisan dealing with precious stones (Yaju 30.6), कण्टकीकर Kantkikar = needle maker (Yaju 30.8) Karmar = Black smith (Yaju 30.7) शिक्व : Shikva = Carpenter (Ath 10.6.3) etc. etc. found frequently in Vedas amply proves that such experts are envisaged which they can be usefully employed and can prove boon to the economy of a country. Vedas even go so far as to mention the name of the factories for the manufacture of arms and other heavy weapons, which in the modern terms are called "Ordanance factories."

इन्द्रभुज शशमानाए आशत सूरौ वृषणश्च पौंस्ये : ।
प्र ये न्व स्यहिषा ततक्षिरे वज्र नृषदनेष करव : ।।

To make all the brave soldiers respectable and proper helpers of the king in war the rulers should establish factories for the manufacture of arms.

For the manufacture of bridges and steamers to cross rivers there is also a reference in Reg Veda (3.33.13)

Atharv Veda prescribes two types of instalments for discharge of debts.

यथा कलाँ यथा शफं यथर्णं संनयन्ति ।
एवा दुःष्वप्न्यं सर्वं द्विषते सं नयामति ।।

(अथर्व 6.46.3)

Just men repay their debts in 8th & 16th instalments so we should shed off the dirty thoughts which come to mind in dreams for our enemies.

पञ्चाशदभाग आदेयो राजा पशु हिरण्यथो ।
धान्यानामष्टमी भाग : षष्ठो द्वादश एव वा ।।

(मनुस्मृति : 7.130)

Tax should be fifth part of the profit on gold and silver from their dealers and workers concerned. From those dealing in grain, 6th, 8th or 12th part at the most should be charged.

If the king realises taxes in the form of coins he should take it in such a way that peasant and others do not feel its pinch and they do nor suffer for want of food, clothes, water and other necessities of life. Taxes can also be levied on roads, bridges and voyages; but in return for the same the king should provide full facilities just as he provides facilities for his own off-springs.

Defaulters of reasonable taxes should be severely dealt with.

विश्वा : अर्य आरातय ।

Defaulters should be eliminated. (Rig 10.133.3)

Vedas do not envisage any deficit budget. The king or the head of State is to encourage his subjects to earn by rightful means as much wealth as possible by various means and in return collect reasonable taxes from the public. King is to see that his subjects are put to no difficulty in any way. He is to provide all necessities of life, make arrangements for proper education, provide hospitals, roads and other means of communications viz. postal and other telecommunication arrangements. The crux of Vedic economy is that state collects reasonable taxes from its subjects.

वर्ष्मन राष्ट्रस्य ककुदि श्रयस्व
ततो न उग्रो विजभा वसूनि ।।

(अथर्व : 3.4.2)

O elect leader ! take the country to the pinnacle of glory and being strong distribute the wealth and establish perfect equaninity.

No state economy, however, technically sound, can work for the good of all unless there is harmony in all classes of the people. Vedas lay much stress on this harmony.

।। समानमस्तु वो मनो यथा व : सुसहासति ।।

(Rig 10.191.4)

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HOW TO SOLVE YOUR PROBLEMS?

Dr. T.R. KHANNA, U.S.A.

When you exaggerate a problem and let it become an excuse for not changing, you are miserable. You should play down your problem and play up inspiration. Then you will realize that the problems you create are imaginary.

So, never let a problem become an excuse for not changing, and don't aggravate a problem with negative reactions. If you make a mistake and say, "I blew it, no good", you are aggravating the problem rather than changing right and then.

If you really want to overcome the problem, you have to drop all that is temporary. you can't make your problem your project, you must make inspiration and wisdom your project. Wisdom and inspiration are the two things that will get you out of problems. Analyzing and feeding energy into negative reactions will put you deeper into the quicksand of problems.

Take refuge in wisdom. not in negative reactions or analysis. Don't use logic to justify negative reactions. Then you can solve the problem in no time. If you look at the problem from the point of view of eternity, you will know that the problem you have created in your skull is totally insignificant.

Don't make war or little skirmishes in your mind with negative reactions. Fight your negative reactions with weapons of wisdom, inspiration, and light-heartedness.

Don't justify getting into aggravations by saying, for example, that "this person or that person caused me to react." You are responsible to your negative reaction. Do not mentally or verballv justify your negative feelings or your negative states. In other words, don't give energy, through your intellect, to your moody states. Don't give energy to negative feelings and reactions. Give energy to learning, wisdom, service, and devotion.

Always divert attention from your problems to inspiration. When you are inspired, you can solve problems easily. But when you are aggravated and emotional, your emotion become a nuisance. Your emotions turn you to total helplessness, hopelessness, and despair. You cannot let this kind of self-pity become part of you. Put out positive energy, not feelers of self-pity to others.

If you remain steadfast, you won't have emotional and negative feelings. It's very dangerous to look for attention by feeling sorry for yourself that you're no good. It's a cop out. So don't allow, even for a second, the luxury of negative tendencies and reactions. It's very expensive in terms of your mental and physical health.

Totally avoid going into the dark corners of your mind, and avoid analyzing emotional problems. Turn to wisdom and go to satsang with the wise. Live in your heart with open-heartedness and power of discernment to know your higher nature. Crush your mental problems and heal yourself with positively through positive action.

Never sit idle or waste your time going over and over the garbage in your mind through analysis, intellect, and logic. Never again use any problem as an excuse for not changing for the better. Unite your energies with the like-minded people who have good habits and who encourage your and everyone's higher nature.

MAN ! KNOW THYSELF

D.N. VASUDEVA, Damanjodi (Orissa)

While attempting a venture, or undertaking a task, many of us hesitate or waver as to do it, or not to do it. This lack of confidence tends to sap our will to work. Please remember, there is divinity in everyone of us, a divine spark, which will enable you to do anything and everything. A man should never consider himself weak. He should know that he has capacity to go ahead, inspite of many obstacles and impediments. He should invoke all his enthusiasm to grow and advance. He should try not only to be efficient in his work, but should try to excel others in the line.

A person has the possibilities to make newer inventions, and move forward. He should not consider himself inferior to his contemporaries. If they are jealous of your attainments this should goad you to greater heights. He should aim at higher and higher in material world, as well as in spiritual thought. He should not only be physically strong, but also intellectually and mentally. Let him have iron muscles and nerves of steel. While helping himself, he should endeavour to help and protect his kinsmen.

Remember, the world in which you are living is like a stream strewn with rocks and boulders in the shape of difficulties, set-backs and diseases. The boat of life should be steered with discrimination, vigour and courage to cross over to the chosen goal. Swami Vivekananda always advised a person to have faith in himself, faith based on intellectual conviction, also called 'shraddha' for faith moves mountains.

Clive, indentifiable with the East India Co., was a clerk to start with. He attempted suicide twice, but failed. There was then an urge in him to go ahead, and subsequently he became the Victor of the battle of Plassey.

Abraham Lincoln happened to visit the White House in younger years, and wrote in the visitor's book that he would inhabit there one day; and as the history tells us, he did it with crowning glory and success.

There should be fire and enthusiasm in our blood. We should be fearless, for fear is superstition. Some people complain about lack of money to prosecute a plan; but they forget that money does not make a man; it is man that makes money. Arise, awake and stop not till the goal is achieved. "Our future will be what we make of it ourselves" (Mikhail Gorbachev).

☐

INDIA–THE HOME OF THE ARYANS

KARAM NARAIN KAPOOR

(Some highly placed Arya Samajists, who received their education in British India Universities, still believe that Aryans came from outside, sometime between 2500 to 1500 B.C. We, therefore, reproduce below the article, "India—The Home of the Aryans", for their information; although it was published earlier also in Vedic Light (July 1982) and Aryan Heritage (Oct. 1985)-Editor).

It is stated in the Mahabharata that man made his first appearance on the Meru in the Himalayas. Towards the South of the Meru is the great lake, Manasarovar, which is 15,000 feet above sea level, 54 miles in circumference and 15 miles south-east of Kailash mountain. Vivaswan Manu of the Seventh Manwantara lived in his capital high up near the Mansarovar lake, which appears to have been named after Manu.

According to Swami Dayananda, Trishtup (Tibet) is the cradle of humanity. Tibet is a country of the Central Asia; it is the most extensive and loftiest plateau in the world. It is called the skyland of Asia. It has ten months of extreme cold and two months of mild summer. It overlooks India, China and Central Asian regions.

Taylor enumerates "conditions of climate, of soil, of greater geographical extension and of proximity to the region now occupied by the Aryans" as criterions for selecting the probable cradle of the Aryan race. Evidently, Tibet fulfils all these requirements. The Himalayas, which includes Tibet, has been part of Aryavarta from the very beginning. Manu describes Aryavarta the region between the eastern and western seas and the two mountains, the Himalayas and the Vindhyachala. The Himalayas is not only the original place of the creation of human beings but also the place where Vivaswan Manu took refuge along with his associates at the time of the Great Flood which engulfed the earth at the close of the Sixth Manwantara. After the flood subsided Manu and his comrades came down from the Himalayas. His son Ikshvaku, founded his kingdom at Ayodha which is not far off from the Himalayan border.

The early human beings comprised highly evolved souls as they were subjects of special creation and were spared the rigours and hardships of a confined life in the

womb of the mothers. They were known as **'devas' or 'aryas'** i.e., noble, good and high born. In course of time, however, baser elements also came into existence. They were called **'asuras'** or **'dasyus'** on account of their being slaves to their passions and propensities. With the emergence of this type of human beings, the peace and calmness of the original settlement was disturbed and the society ceased to be a homogeneous or a compact one. There ensued constant quarrels and feuds between the **Aryas** and the **asuras.**

When quarrels and differences between the **aryas** and **asuras** reached the stage of revolt the **aryas,** came down to this place which they considered best on the earth and settled here. It is for this reason that this land is called **Aryavarta.**

The Himalayas had been the 'homeland' of various peoples from the dawn of history. According to Sanskrit epics, like the **Ramayana** and the **Mahabharata**, and the Puranas, which are store-house of the values that sustain India's life and culture, the Kalindas, Kiratas, Kinnaras, Khasas, Dardas and other tribes inhabited the Himalayas in the ancient India.

The connections between Persia and India date back to the very dawn of the period of Indo-Iranian Unity when the Aryan ancestors of the Hindus and the Persians still formed an undivided branch of Indo-European stock. The Vedas and the Avesta, which are the earliest literary monuments of India and Persia respectively, contain sufficient evidences for the fact of such connection. Similar views have been expressed by Zenaide A. Ragozen in the following words :

"Behold them, our forefathers, the Aryans in their early inland home which, let it be at once understood, is neither India nor Iran of the Zorastrians, but some region, not yet ascertained though eagerly and patiently sought—where the ancestors of both these and many more nations have dwelt as one undivided race for many ages before that ever-spying, ever-prying spirit of inquiry first stirred in their settlements."

The Avesta knows the beginning or source of the Aryans as **aryana vaego** which was a region of extreme cold and which became "over-crowded".

A close study of the religious beliefs of Indian Aryans and Iranian Aryans would spell out a clear case of cleavage. At this distance of time it is not possible to know the real cause of difference between them but it is certain that both moved in contrary directions which ultimately led to their separation. The gods of the Vedas (and presumably also of Iran before Zoraster's reform) became demons of the Avesta and indeed the very words for "god" and "demon" themselves—the Vedic **deva,** Zend **deva.** Vedic **asura,** Zend **ahura**—each pair came to have contrary meaning. It is concluded that a certain difference must have already existed between the **asuras** and **devas** in the Indo-

Iranian period. Sanskrit literature contains innumerable referenees to wars between the devas and the asuras.

Many eminent Indian and foreign Scholars have expressed the opinion that Aryans are autochthonons of India. The views of some of them are reproduced below :

(a) "The original home of the Aryans was in the region of the Himalayas and the seven sacred rivers and it is from this area that they travelled eastward and westword"—Kalyanaraman.

(b) "There is no indication whatsoever in history that Aryans came to India from outside"—Dr. Sampurnanand.

(c) "All the scholars have admitted that within the Vedic literature itself there is no hint of any migration of the people from a foreign land"-Kunhan Raja.

(d) "We have plenty of strong evidences to show that the original home of the Aryans was in the Valleys of the Himalayas"—Inder Vidya Vachaspati.

(e) "Nowhere in Sanskrit literature or in historical works it is mentioned that the Aryans came into India from Iran and, after conquering the aborigins, became rulers of the country"—Swami Dayanand.

(f) "And what your European Pundits say about the Aryans swooping down from some foreign land, snatching away the lands of the aborigins and settling in India by exterminating them, is all pure non-sense, foolish talk ! Strange that our Indian Scholars too say amen to them and all these monstrous lies are being taught to our boys. This is very bad indeed......................

In what Veda, in what Sukta, do you find that the Aryans came into India from a foreign country"—Swami Vivekananda.

(g) "Land of ancient India—Cradle of Humanity"—Louis Jacolliot.

(h) "Indians stand alone among the nations in never having migrated from their own country"—Mc Grindle.

(i) So far as I know, none of the Sanskrit books, not even the most ancient, contain any distinct reference or allusion to the foreign origin of the Hindus"—J. Muir.

(j) "The original home of the Indic (Hindu) society lay in the Indus and Upper Ganges Valleys from which it spread over the whole sub-continent"—Toynbee.

(k) At the first dawn of traditional history, we see these Aryan tribes migrating across the snows of the Himalayas southwards towards the 'Seven-rivers' and ever since India has been called their home"—Max Muller.

The Central Asia theory about the original home of the Aryans was first propounded in 1820 by J.C. Rhode. His argument was based on the geographical indication contained in the first chapter of the 'Venidad' which pointed to Bactria as the earlier home of the Iranians. It was abandoned as early as 1892 when Taylor wrote his book, **"The Origin of the Aryans".** He observes, "There is hardly a more instructive chapter in the whole history of scientific opinion than that which deals with the arguments on which the conclusion was based and with the counter-argument which have led during the last few years to its general abandonment".

This theory has to face and meet the following objections :

(a) The suggested homes of the early Aryans are Arctic region, Baltic region, Danube basin, Central European steppes including the Carpathian plains, Ukranian steppes, Lower Volga area (between Alti and Kazakistan), Southern Russia (between Caucasus and the Eastern Europe) Turkmania, North-Western Kirghiz steppes, Pamir, Asia Minor, Bactria or Sogdiana and the great plateau of Central Asia. None of them can be accepted as the original home of the Aryans.

(b) No archaeological or literary evidence has been adduced to prove that the Aryans lived at any such place in ancient times.

(c) As element of continuity in change from area to area must be demonstrated through actual artefacts if the case for the original home of Indo-Aryans in Central Asia has to be meaningful and accepted. But so far the archaeological finds in Central Asia, Turkey, Iran, Afganistan and India have not shown any such element of continuity.

(d) The date or dates of the Aryan invasion of north-western India are largely a matter of guess (Wheeler). Some depict them as invaders while others show them as immigrants.

Cambridge History of India states on page 20 of vol. I : "For the chronology of the Aryan conquests which may well have extended over many generations or even centuries, we posses no certain dates".

But on gage 38, it states :

"The Indo-Aryans came from Bactria over the passes of Hindu Kush into S. Afganistan and hence by the valleys of the Kabul river, the Kurram and the Gumal. In all probability the migration of people from the primitive habitat, which we have located in the areas which we now call Hungary, Austria and

Bohaemia did not take place at a very remote period. It is indeed probable that all the facts of migration so far as we know them, can be explained without postulating an earlier beginning for migration than 2500 B.C.''.

(e) There is plenty of independent unimpeachable evidence to prove that long before 2500 B.C. which is the earliest date propounded for the alleged entry of the Aryans into India, Aryan rule was well established in India. This evidence can be summed up as under :—

(1) Magasthanese was given at the court of Pataliputra a list of Kings who had preceded Chandra Gupta on the throne, 153 in number, covering by their reigns a period of over 6000 years. Mc Crindle gives a slightly different version as under :

"From the days of father Bacchic to Alexander the Great their kings are reckoned at 154 whose reigns extend over 645, years and 3 months''.

Thus the chronology of Indian history goes back to 6326 B.C. or 6777 B.C.

Cunningham has started the **Saptarishi** (era) cycle from Ashvin in 6777 B.C. Extract from his chart is given below :

	B.C	B.C	B.C	A.D
1. **Ashvin**	6777	4077	1777	1325
10. **Magha**	5877	3177	477	3225

Note : Saptarishi completes one cycle in 2700 years.

2. The last Pandu King named Nilaghpati was the King of Delhi when 3000 years of Kaliyuga had expired, that is in 10 B.C.—Sir Cunningham.

3. In the begining of the fourth or present yuga, **Yudhishtir** was the universal monarch and the commencement of his reign became the epoch of an era of which to this time, being the fortieth year of reign, there have elapsed 4696 years'' **Ain-i-Akbari** 1263, quoted by Cunningham. Now the fortieth year of Akbar was A.D. 1595 which, deducted from 4696 gives B.C. 3101 as the period Yudhishtira as well as of Kaliyuga.

(4) The Aihole jain temple was constructed in the year 3735 of Kali era and after passing of 556 years of Saka Kings. Since Saka era started in 78 A.D., this inscription fixes the commencement of Kali era at 3101 B.C.

(5) A Chola inscription from Gramam (South Arcot) is dated as Kali year 4044 or Kali Day 14, 777, 37, corresponding to Saturday, January 14, A.D. 943.

(*Continued on Page 25*)

RELIGIOUS SCRIPTURES

By P.N. OAK

People often talk inadvertantly of various religions and their scriptures and proceed to compare them and end up with the pontifical remark that they are all good, they are all equal and none of them says anything wrong or objectionable. That generalizing argument is an excuse to hang all manner of scriptures from the Vedas to the Buddhist Tripitakas or Shatapitakas, the Christian Bible, the Islamic Koran and many others on a common washing line. But the illogicality, irrationality and absurdity of that generalization needs to be thoroughly exposed. People must learn to be bold enough to question the validity of such statements instead of blindly and meekly swallowing them without examination and questioning.

All Scriptures Not Equal

It ought to be realized that the persons making such generalizations are either pacifists, politicians or mercenary bureaucrats. They are not logicians but opportunists, self-aggrandizers or non-thinkers.

The illogicality of the above generalization can be detected by citing an analogy. If a dietician says that take any estable whether milk or wheat or rice or vegetable they all have the same nutritional value, will that be right ? Therefore, all scriptures can never be of the same calibre.

Secondly, the followers of a scripture fanatically declaring it to be divine doesn't make the scripture divine. There are certain tests which the scripture must fulfil.

Another point is that the so-called religions, which are like one-man leadership factions, can not stand any comparison with Vedic culture. Therefore, the Vedas are a class apart. The so-called religious scriptures may be compared inter-se because they are denominational, factional books. But the Vedas stand on an altogether different plane. Therefore, it is improper even to mention the Bible and the Koran in the same breath along with the Vedas.

Vedas Are Books of Cosmic Knowledge

Moreover, the concept, scope and the level of the Vedas is quite different from that of other religious scriptures. The Vedas are not religious scriptures. They are a compendium of cosmic knowledge explaining the composition and mechanism of the entire cosmos, and the role that myriad living organisms, born and reborn in an unending cycle, play in it.

The serene, holy, scientific language of the Vedas is far different from the language of the Koran, for instance, which is full of hisses, curses and threats of dire revenge.

Vedas Came at the Start of Creation

Also the Vedas came at the beginning of creation, while the Bible and the Koran came billions of years later. Therefore, a toddler of yesterday can not be compared to an ancestral patriarch and paterfamilies of hoary antiquity. Yet another consideration is that in the Koran and the Bible there is a total lack of any logical sequence or argument moving from certain premises to a certain definite conclusion. Their sources also differ. The Vedas were conferred on mankind by Brahma the Creator Himself. But the Bible was not even delivered by Jesus. It was compiled several centuries after him. As for the Koran there wasn't any possibility of its coming through Mohamed ; because according to all authorities Mohamed could neither read nor write. How then could Mohamed note down the passages inspired in his mind while meditating in solitary seclusion inside a dark mountain cave ? Therefore, the Muslim belief about the transmission of the Koran through Mohamed is unwarranted.

The Scriptural Languages

The language is another consideration. The Bible and the Koran being in sectarian languages, such as Aramaic and Arabic, they were only meant, if at all, for the local people who knew that particular language. Contrarily, the Vedas are in Sanskrit which was a divine language which all humanity spoke from the time of creation.

Thus, the difference between the Vedas and other scriptures is like the difference between an elephant and an ant.

The Vedas are a gigantic, divine compendium of the cosmic mechanism and the un-ending cycle of births of all beings associated with that mechanism. Contrarily, the so called scriptures of other religions are like petty manifestos of small individuals staking a claim to leadership in a pocket-borough.

From all such considerations it is highly improper for anybody to equate the Vedas with other scriptures. To compare the two may be good pacifism and good politics ; but not good logic and good academics.

If scriptures, such as the Bible and the Koran, are classed as religious scriptures then the Vedas should be distinguished as scriptures of global human culture. In this sense Hinduism is not a religion. It is the eternal human culture aimed at chaperoning humanity to the divine home and not to the hut of its mortal prophet. Therefore, readers beware misleading comparisons on the ground of equality of all religions. In this world one thing is hardly

ever equal to another. Even human beings, who may seem to have the same physiological components and emotional characterstics, differ widely in their looks, mental and physical capabilities, their attainments and prowess. Therefore, in academic evoluation the pacifist and political talk of the equality of religions must be firmly and strictly ruled out. Anything pleasant to the ear is not necessarily admissible to the head. If anybody argues that all religions are equal and, therefore, all scriptures are equal he must be pointed out three faults in his argument viz, firstly, that scriptures made at different times by different persons, in different regions, in different circumstances, can never be equal. Secondly, Hinduism is no religion and the Vedas are no factional religious scriptures. Therefore, the Vedas, Vedic culture and Hinduism must never be dragged into a discussion about the scripture made to the order of or in the name of a Jesus or Mohamed.

(Excerpted from the author's book, "World Vedic Heritage").

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(*Continued from Page 22*)

(6) The Calender Reforms Committee appointed by the Government of India, in its Report of 1954 held that era started 5055 years ago.

Jawaharlal Nehru had observed in the **Glimpses of the World History** that the history of India that he learnt was largely wrong and distorted and written by people who looked down upon our country.

It is, therefore, a great pity that even forty-one years after attainment of Independence, students are still being taught that Aryans came from Central Asia and after vanquishing the aborigins, became the rulers of this country, sometime between 2500 BC and 1500 BC.

It would not be out of place to mention here that the latest edition of the **Oxford History of India** has purposely omitted discussion concening the original home of the Aryans because no hypothesis on the subject seems to be finally established.

The government would be doing a great honour to its first Prime Minister if the teaching of distorted history is stopped. It should, as a first step, appoint a high-powered commission, comprising eminent persons holding independent views, to go into this and allied questions. The sooner this is done, the better it would be for the country.

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Knowledge is Eternal

By KAMLA PRASAD ARYA, AHMEDABAD

Knowledge is eternal and is beyond the creative power of souls. God is the sole author of knowledge. It is ever susceptible by the human being.

The man and the woman may have intuitions and may gain knowledge by the grace of God, from the eternity, during the course of their meditations. Once the knowledge is gained, it remains there in the memory.

Duly preserved in the memory, the knowledge dwells from generation to generation in the world.

Remains of knowledge are evidently visible in each and every man and women from their previous lives. The calmness, the anger, the kindness etc. in an innocent child are nothing but the imprint of the practice of knowledge of the previous life. These imprints indicate the directions of life of the individuals.

The faint knowledge hidden in the memory evokes out under effective situations. Each and every thing in the world serves the purpose of memorials of the knowledge. Apart from the knowledge in memory, additional and fresh knowledge is learned in the present life.

The physical body is an instrument with the soul. One of the uses of this instrument is to convert the knowledge into sounds for expression purpose. The sound is then developed into the languages. Thus the knowledge is transformed into oral and spread in the world through the sermons.

Subsequently the science of script was evolved. The sounds were classfied and reepresented by the alphabets and then the knowledge was further transformed into writings.

The knowledge gained and preserved in the memory by the learned and the powerful souls, remains fresh during their long stay in emancipation. Out of these emancipated souls several, having completed their terms of emancipation, takes non-venereal birth in primordial world with their knowledge. They then receive further intuitions in their meditations, These primogenial saints lead conjugal life and ordain the knowledge to the incoming generation. The knowledge, thus go on circulating from creation to creation.

The subtle form of the knowledge is 'ETHER', the subtler form of the same is feelings.

The souls are endowed with intellects with an inherent quality of intents in it. Intending is the integral nature of intellectuality. Within this divine provisions the intellectual souls intend to know the unknown. The concentrated meditation with inquisitiveness, is the process of inventional intuitions.

Knowledge is the inherent attribute of God. While the intellectuality is the inherent quality of the souls. The knowledge and the intellectuality are so much integrated with one another that they seldom separate.

Out of innumerable souls, many of them always possess some or the other knowledge in their memory, irrespective of whether the world is in deformed (ruined) or in formed (created) state as well as irrespective of whether they (souls) are in awakened, slumbering, dreaming or emancipated conditions.

The memory serves the purpose of store house of knowledge, whereas the intuitions are the refiller.

The knowledge found out today was available yesterday also, but continued unknown for the want of efforts.

All sorts of knowledge is always available in the universe which can be found out by the women and men with due devotions.

A carpenter thinks out certain design and makes out the chair, stool and table etc. to his liking from a log. All these items were available in the log but were not taking shape for the want of effort (devotions) there before. Similarly, all sciences are available in the universe which can be found out by the intellectual human beings as and when they succeed in their effort.

Once the knowledge gained is expressed in oral, it automatically is transformed into its parent body i.e. either (waves) and defused in the vast space as per divine device. The sound waves, excelerated due to the orations, may possibly be recaptured by the human being either by their mental instrument or by a scientific instrument.

The function of the scientific instrument made by the human being, has limitations. It works to the extent it is designed for, whereas the mind is for perpetual functions. It may be graduated to any limit in life. But it need capacitation.

In a pure and peaceful atmosphere the thought waves (The carrier of knowledge) are more easily susceptible than in a polluted and disturbed environments.

Knowledge, intellects, intents, feelings, orations and waves form the complete circle of eternal knowledge. The sounds, languages and script are the chronology of transformation of knowledge from subtle form to the physical form.

The knowledge and the vedas are one and the same thing that is why the VEDAS are known to be a divine revelation beyond the creative power of human beings.

□□

WORLD RELIGION

(Karam Narain Kapoor, New Delhi)

1. God is one : humanity is one and religion is also one.

"No human society and no rational man has existed or can exist without a religion. For only religion gives a rational man the guidance he needs, telling him what he should do. Religion is the chief motor and heart of human societies and without it, as without a heart, human life is impossible"

(What is Religion : Tolstoy).

"Religion is the definition of man's relation to the source of all things and of man's purpose in life which follows from that relation and supplies rules of conduct resulting from that purpose. It is thus a link between man and God and betwe(n man and man".

According to Manu, right conduct is the highest dharma.

The purpose of life is to love it well (Tolstoy). And this purpose can be achieved by following the rules which are universal and applicable to humanity as a whole, irrespective of caste, creed, faith, place and time.

2. The following are the principal tenets of World Religion :

(a) This universe was created by the Unknown (Power), which is called Ishwar or Paramatma by Hindus, God by the Christians, Allah by Muslims, Omkar by the Sikhs and Nature by the non-believers. It is also being governed and sustained by the same Power.

(b) Each living being is possessed of a soul whieh reaps the fruit of its good and evil deeds.

(c) Each soul can evolve itself by doing good deeds and abjuring evil.

(d) The following are the guide lines for the evolution of soul and living a good life :

(1) Speak the truth and give up false-hood.

(2) Be straight-forward and honest in your dealings.

(3) Earn your livelihood by honest means and effort.

(4) Do not covet the wealth of others.

(*Continued on Page 30*)

EFFICACY OF 'OM' JAAPA

D.N. Vasudeva—Damanjodi (Orissa)

OM is the universally accepted symbol of Brahman (ब्रह्मण) in Hinduism The sound of OM is also called Pranava, meaning that it is something that pervades life, or runs through prana or life. Pranava also means that which is ever new.

Pranava has been extolled high in the Vedas : प्रणव: सर्वे वेदेषु. The Yajurveda exhorts the spiritual seekers to realise ब्रह्मण through repeating and remembering OM. The symbol of OM finds frequent mention in the Upnishadas :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति् तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ।।

(Kath I-2-15)

"The goal which the Vedas glorify and explain is OM."

एतत् एवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ।।

(Kath I-2-16)

'He who knows this word verily obtains whatever he desires.'

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ।।

(Kath I-2-17)

'He who knows this support comes to revel in the Brahma-world.'

The Holy Geeta is equally emphatic on the efficacy of the OM Jaapa :

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
य : प्रयाति त्यजन्देहं स याति परमां गतिम् ।।

(Gita VIII : 13)

'Uttering 'OM', the symbol of Brahman and remembering me, he who departs leaving the body attains the Supreme Goal."

It may be noted that causal utterance of OM is of no avail. Your thought should be

attuned to him. Ponder over it throughout your life ; then alone you may be able to recall it at the time of your death.

In Chapter 17, verse 24, the Holy Geeta states as to when the syllable OM is to be used. The word 'OM' is to be uttered while acts of sacrifice, gift and austerity are undertaken by the followers of higher life. The utterance of OM adds purpose and meaning to all our acts of sacrifice, charity and austerity.

Actually OM comprises of three independent letters, A,U,M, each of which has a meaning and significance. The letter A represents the beginning (Adimatwa) of the world, U represents the progress (Utkarsh) and M (Miti) represents the limit or dissolution of the world. Hence the word represents the Power responsible for the creation, development and dissolution of the Universe, namely God Himself.

The 'Mundak upanished' advises the spiritual aspirant to meditate on God using OM for Japa ; and meditation is the royal path to success and final glory in spiritual life.

A learned man has said that 'OM' is the container for the Supreme, and, therefore, invoking 'OM' is invoking the 'Supreme'.

☆☆☆

Continued from Page 28

(5) Do not harm or kill any living being.
(6) Give up jealousy, envy, enmity and anger.
(7) Entertain beneficial thoughts.
(8) Respect and honour your parent, teacher and elders.
(9) Help the needy, poor and the sick.
(10) Forgive the wrongs done to you by others.
(11) Do unto others what you wish to be done by.
(12) Simple living and high thinking should be the motto of your life.
(13) Be grateful to the Creator for giving you health of body and peace of mind.
(14) Do your duty honestly, faithfully and deligently.
(15) Speak gentle and sweet words.
(16) Do not commit adultery.

The above tenets of world religion are so simple and lucid that no one stands in need of a teacher or Guru to help him in following them. Remember, that no person, howsoever evolved he may be can catch your fingers and lead you to your duty. You have to follow the path towards godhood alone and by your own efforts. Do not be swayed by petty miracles which may be shown to you. Have faith in your own goodness and divinity. God will surely help you in your noble resolves and efforts.

According to J. Krishnamurti "Unknown is not something to be experienced by the mind. It is only the Bliss of the Unknown that can be enjoyed by the soul.

☆☆

NEWS AND VIEWS

Old Stone Buildings Found In Dwarka

Massive stone buildings, including one believed to have been used as an assembly hall during the Mahabharata period, have been discovered in the ancient port city af Dwarka during underwater exploration in the Arabian Sea.

The explorations have also brought to light several three holed stone anchors similar to those used in Syria, and Cyprus in the 13th and 14th centuries B.C. besides sculptures of Hindu deities.

Eminent marine archaeologist of the National Institute of Oceanography, S.R. Rao. said that one of the buildings in the sea-bed was more than nine metres long and had stone cross walls. It could have been an assembly hall.

He said evidences revealed that for almost 1,000 years after the port city was submerged in 1500 B.C. it was not inhabited. But later, Dwarka resurfaced to become once again a busy port as evidenced from the jetty and mutilated stone sculptures.

Dr. Rao said statues of Vishnu and that of a deity in black stone with its upper portion missing were found. An elephant by its side suggests that the statute might have been that of Indra or Lakshmi.

He said this was for the first time that exploration was conducted on the left bank of the submerged channel of the Gomati. The six earlier explorations had Conentrafed on the right bank.

Studies had revealed that Dwarka had extended two kilometers seaward on either bank of the Gomati. The two bastions of the fort well on the left bank correspond to the bastions on the right bank, he added.

(Courtesy : Hindustan Times, New Delhi dated 8-2-1989,)

REAL DEATH

Dr. (Smt.) Mahashweta Chaturvedi

Professors Colony, Bareilly College Campus, Bareilly-243005

Not to study the Vedas and Upanishads,
Not to follow righteousness,
Not to remember God at all times,
Not to serve the humanity,
Not to lead an upright life,
Not to face,
Trials and tribulations,
Ups and downs,
Not to defend justice and truth,
Is real death.

To backbite,
To speak ill of others,
To injure others,
To support the selfish motives,
To lead a sensual life,
To waste the time aimlessly,
To live in the ignoble company,
To cheat others,
To covet others weealth and things,
To love the bubbles of delusions,
Is real death.

□□□

OM

The Great Gayatri

By B.K. Joshi, Raipur (MP)

OM is Supreme name of yours,
Kindly enlighten the hearts of ours,
BHUR is eternal namee xisting,
Let us fly with the intellect wings,
BHUVAH is conciousness of yours,
Which is removing pains of ours.
SVAHA denotes your different natures,
Give the light to all creatures.
TATSAVITUR is thy creating power,
Raise our character higher & higher,
VARENYAM means your worthy acceptance,
Give us chance to have thy assistance.
BHARGO-DEVASYA-your glorious light,
Let us brave in the worldly fights.
DHIMAHI DHIYO -Meditate intellect,
Our Visions and minds are seeing thy facts.
YONAHA PRACHODAYAT "Omniscient God".
We can see you in our thoughts.

□□

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Editor : **S. C. Pathak**

VEDIC TEACHINGS

BENEFACTOR OF ALL

॥ मन्त्र ॥

अग्निमीळे पुरोहितम् यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

(ऋग्वेद : 1.1.1)

Tanscription

AAGNINIILE PURCHITAM YAJNASYA DEVAMRITVIJAM.
HOTAARAM RATNADHATAMAM.

(Rig. I.I.1)

Word-Meaning

(AGNIM+IILE) I worship 'Agni' (One who takes all on the path of advancement)[1], (PUROHITAM) the Benefactor of all, (YAJNASYA+DEVAM) the Giver (Creator) of Yajna[2] (The Universe), (RITVIJAM) the Author of various seasons, (HOTAARAM))[3] the Bestower of everything on living beings (during the continuance of universe) and the Immerser of the world into its prime cause (when it ceases to exist), (RATNADHAATAMAM) the Keeper (Creator and Maintainer) of the stores of precious stones (and also of charming natural entities like the earth) including valuable metals (for his devotees).

Invocation

Oh Adorable Self-effulgent God, right knowledge is your characteristic. It is You who leads all on the path of progress. We glorify You. Oh Well-wisher and Benefactor of all, You are the Accomplisher of the good of the whole world. Oh Creator of the universe, You are the most worthy of being worshipped by men and the most desirable goal of all good and philanthropic deeds in this world. Oh Author of the spring and other seasons, it is only You and You alone who creates and dispenses various things of enjoyment and comfort to human beings at times when they need them the most. Oh Bestower of all good things on the living creatures here and hereafter, it is You who at the time of destruction immerses the whole world in its prime material cause. You alone in this universe are the Creator and the maintainer of charming natural entities like the earth. You are the Keeper of the stor es of precious stones, valuable metals and such other priceless commodities for your devotees. Oh My Lord, we glorify You again. Do accept our acts of adoration so that, we may be ever worthy of Your graces and remain always happy and contented.

(From English translation of 'Aryaabhivinay' by Satyanand Shastri).

References :

1. Nirukta (VII, 14, 3 and 4),
2. 'Yajna' here means Universe. It is because the three basic characteristics of Yajna, namely 'Devap jaa' (worship of the gods) 'Samgatikarana' (co-ordination) and 'Daana' (giving away in charity) are the main traits of the Universe.
3. The word 'Hotaa' is derived from the root hu (3.P) to offer, to give, to eat.

Editorial

The Divine Law

Our scriptures say, न हि कल्याणकृत दुर्गति तात गच्छति, that is, whosoever thinks and works for the welfare of others is never the sufferer in his life. This is the Divine Law. The one who always respects his elders (in age, experience and knowledge) ; the one who loves his friends, giving them sympathy and help ; the one who extends his affection to his juniors : the one who provides the needy with food, clothings and medicines, and while doing all these acts of benevolence he gives its credit to the Almighty, is the real devotee of God. Providence helps such a person in every way. This is His eternal law.

But to attain such blessing of God a man has to surrender his own identity to the Lord, always thinking that whatever he possesses belongs to him and nothing is his own (इदन्न मम्). If man is able to inculcate in himself this feeling of इदन्न मम् (non-possession) he will percieve the Lord in every object on earth, every where and at all times. When man begins to feel that the Lord is present before him and he stands facing Him at every place, every moment, then he starts enjoying the Eternal Bliss which is never faded or diminished. Saints, sages and devotees of God who have full faith in this unchangeable law of the Lord, throw themselves headlong in the service of humanity, irrespective and un-mindful of the problems and troubles they come across in their enterprize. God loves His creation, and man being the crown of it he gets His love more than others. However, the only condition for getting the love of the Lord is that man should prove himself worthy of it by his selfless service not only to humanity but also to the entire creation, both animate and inanimate.

Remember, God loves those who love others. This is the Divine Law.

S.C. PATHAK

Time and Creation in the Vedas : A Modern Scientific Perspective

By MAYA DEVI M. S. (Physics) U.S A.

Section-III—CREATION ACCORDING TO MODERN SCIENCE.

(*Continued from the previous issue*)

B. Symmetry

So far, we have referred to the newly-formed universe as a quantum system. Quantum theory and many other concepts of modern physics do not describe reality in terms of concrete, observable entities. Some phenomena such as quantum numbers, reaction channels, and probability waves are abstract mathematical quantities which bear little resemblance to the familiar world of the senses. However, the mathematical symbolism reveals an elegance, an underlying simplicity, a deep harmony in nature that is suggestive of some hidden, fundamental principles at work.

Therefore, it is important to spend some time delving into some ideas of "the new physics", such as quantum theory and symmetry, which have been mentioned in our discussion of creation. An understanding of these concepts will edable us to see their connection with the symbolism of the VEDAS. The deepest intuitive perceptions of all great thinkers, including the Vedic sages, can only be expressed symbolically.

The concept of symmetry is foremost among these ideas. Just as we see that our image in a mirror is symmetric from right to left, or we see that a snowflake has six-fold symmetry among its points, so do we find many other deep-rooted symmetries in nature. In fact, symmetry was the key to unlocking the mysteries of particle physics which had baffled scientists until the 1960's. Christine Sutton explains :

"Symmetry is important in physics because it is deeply connected with conservation laws such as those for energy, electric charge, and isospin and strangeness (i. e. quantum numbers referring to specific properties of elementary particles). If a system is symmetric, like the snowflake, then when changed in a certain way it will appear the same, as does the snowflake when rotated through 60 degrees. Such invariance implies conservation : everything stays the same. If a physical law is invariant under a symmetry operation like rotation, then some quantity is conserved. Indeed, the fact that the results

of an experiment are the same if it is turned through 60 degrees reflects the conservation of angular momentum. And the discovery that neutrons and protons respond in the same way to the nuclear force binding them in the nucleus reflects the conservation of isospin in these strong nuclear reactions." (20)

On the subatomic level, patterns of matter and energy are constantly being rearranged through quantum processes. However, this is not an arbitary or chaotic process; it follows very definite and clear patterns. Reactions can only occur among a group of interacting particles when a well-defined set of quantum numbers is conserved throughout the interaction.

1. Quantum Numbers

What is a "quantum number"? We use this term when referring to certain properties which identify a specific type of subatomic particle and distinguish it from all other types of particles. Some of the quantum properties are familiar quantities such as electric charge. Others bear more esoteric names such as "spin" "isospin" and "strangeness". This does not mean that elementary particles actually spin about their axes like tops or have strange shapes : Rather, these quantum numbers can be considered as degrees of freedom which determine the patterns of change that the particles may undergo.

The term quantum "number" refers to the fact that these properties can only occur in certain discrete quantities. All particles of the same type have the same quantum number and are, therefore, indistinguishable from one another. For example, all electrons have a charge of—1 and a spin of 1/2.

2. Conservation Laws.

Certain conservation laws are fundamental to nature. The first and most familiar is that of conservation of energy of a system. Since matter may be converted to energy using Einstein's formula % E=M×(c squared) where E is energy, M is mass and C is the speed of light. The conservation law states that THE SUM OF THE MASS AND THE ENERGY RESULTING FROM A REACTION MUST BE THE SAME AS THE TOTAL THAT WAS CARRIED INTO IT. Likewise, the total momentum of the system must be conserved for an interaction to take place.

The next conservation laws are those which apply to the particle's charge and its other quantum numbers. In any scattering experiment, THE TOTAL AMOUNT OF ROTATION INVOLVED IN A PROCESS, INCLUDING THE SUM OF THE SPINS OF THE INDIVIDUAL PARTICLES, MUST AE CONSERVED. A similar constraint holds for electric charge, namely, The TOTAL CHARGE CARRIED BY ALL PARTICLES INVOLVED IN AN INTERACTION REMAINS CONSTANT. Thus, the

sum of all the charges and all the various types of spin must be the same for the emerging particles as for those which entered the reaction, even though the number and type of particles which emerge may be totally different from those which entered.

The various conservation laws allow us to identify certain particle interactions which are permitted, and to exclude others which are forbidden. For example, a proton may collide with a negative pi meson and be rearranged to emerge as a neutron and a neutral pi meson, but not as a neutron and a positive pi meson. This is because the second pair would carry a net positive charge, which is not permitted.

Not only do the conservation laws enable physicists to predict the probability of certain reactions among particles, but they also allow us to postulate the existence of hitherto undiscovered particles. For example, the existence of the neutrino was predicted by studying the decay of neutrons. A neutron, with spin quantum number of 1/2, is observed to decay into a proton and an electron, each cerrying a spin of 1/2. Clearly, in this reaction, spin is not conserved. Hence, a massless particle with a spin of 1/2-a neutrino-was assumed to be formed at the same time in order to carry off the excess spin. Years later the neutrino was discovered experimentally.

3. Symmetry in Reactions Between Particles.

Conservation laws can not tell us what happens in a specific location at a specific moment, because conservation of energy is suspended during the split second when the reaction occurs. However, they do tell us what the outcome will be in terms of the rearrangement of a whole family of particles by high-energy scattering experiments.

In studying the patterns of interactions among various particles, physicists found that, through normal energy channels, certain reactions could take place just as easily backwards as they could forwards—and sometimes even "sideways" through processes which physicists call "cross-channels". This led to the discovery that a whole array of possible reactions could take place involving the same group of particles. This array was named the "scattering matrix" or S-matrix".

The S-matrix is a set of probabilities for all possible reactions among heavy elementary particles. It establishes an intimate link between particles and reaction processes. The imporant new concept here is THE SHIFT OF EMPHASIS FROM OBJECTS TO EVENTS. For the first time, physicists stopped looking at scattered particles as small hard objects bouncing off one another like billiard balls, and started talking about energy network and energy flow. Western atomism was beginning to give way to Eastern dynamism.

In studying the S-matrices for various reactions, physicists began to see certain patterns of symmetry emerging among different classes of particle interactions. Each

reaction represents a flow of energy in which particles are created and dissolved. However, the energy can flow only through certain "channels" characterized by the conservation of all quantum numbers in the system. Within those allowed channels, a vast number of particle combinations can be produced, or sometimes only a single particle, as long as the total set of quantum numbers is conserved. The channels can flow in either direction-backwards or forwards-depending on the energy available in the experiment.

Any time this symmetry is broken, physicists search for explanations as to why nature is not perfectly symmetrical. For example, in 1967 Stevan Weinberg and Abdus Salam developed a theory which relates the weak nuclear force to the electromagnetic force. This theory assumes the existence of a messenger particle, named the "W" particle (after Weinberg), which carries the weak force. When the W particle decays shortly after being created in a proton-antiproton collision, the resulting electrons, positrons and mu-mesons do not scatter symmetrically. The detection of this asymmetry by the experimenters at CERN in July, 1981 helped prove that the theoretical W particle really existed.

4. Symmetry in the Structure of Matter.

At about the same time as physicists were probing the symmetries found in their scattering experiments, they were also confounded with a vast array of new particles and resonances which they discovered as they kept increasing the energy of the incident particle beam. They tried unsuccessfully to classify these new particles into some sort of sensible array such as the periodic table of the elements which the chemists use. Finally, they thought of arranging them symmetrically according to some of their quantum numbers. The results were remarkable.

It turns out that the elementary particles fall into families or sequences whose members have identical properties except for their masses and spins. For example, there is a group of heavy particles with spin quantum number equal to 1/2 called "baryons". The baryon group contains the proton, the neutron, and six other particles. The only way these particles can be distinguished from one another is by the value of two other quantum numbers : "isospin" and "strangeness". When one plots the values of these quantum numbers for all baryons on a graph, the result is a hexagon : a perfectly symmetrical six-sided figure. There is one particle at each apex, and two at the centre.

Inspired by the beauty and simplicity of this scheme, physicists began to study other groups of particles, hoping to find other types of symmetry. They discovered that another group of eight particles, the mesons, formed a hexagonal figure just like the baryons. The resonances, too, exhibited symmetry. The nine known resonances formed a triangle consisting of nine members, with an empty space at one point of the

triangle, Why the empty space ? NATURE SHOULD BE SYMMETRIC, said the physicists. They embarked on a seareh for the tenth, "triply strange" resonance, and shortly thereafter, proved experimentally that it did, in fact, exist.

However, the question still was not answered : why does this symmetry exist in the first place ? In a burst of intuition, Murry Gell-Mann reasoned that these patterns could be produced if he assumed that these particles were not elementary, after all. He stated that each of them was formed by either a pair or a triple of smaller and more fundamental particles which he called "quarks". In Gell-Mann's hyphothesis, there were three quarks, with their corresponding antiquarks, which possessed some rather unusual proporties like electrie charges of 1/3 and 2/3-values which do not appear anywhere among observed particles. His theory worked beautifully. By putting various combinations of two or three quarks, together and adding their quantum numbers, Gell-Mann was able to form all the baryons and mesons. Baryons consisted of three quarks, anti-baryons of three anti-quarks, and mesons of a quark plus an anti-quark.

This theory is both simple and effective, but it has one fundamental difficulty. Because of the unusual values of the electric charges, no particles have ever been broken up into their constituent quarks, even under very high energies. No one has ever detected a single quark, even after the most exhaustive search. In spite of the inability of physicists to verify the theory experimentally, the quark model is very much accepted today. Moreover, it has been extended to account for an even greater number of particle patterns.

Physicists now speak of six quarks, each appearing in three different varieties, fancifully called "colours". The extended quarks theory has been able to predict a great number of symmetric patterns of particles. Now, physicists believe even more firmly than before, that the symmetric patterns discovered in the particle would in some way reflect the fundamental laws of nature. The development of the quark thoery of matter on the basis of symmetry considerations is ranked among the most stunning achievements of the "new physics".

5. Symmetry of Forces.

Forces and force fields, too, exhibit symmetries. Among the first of the scientists to notice this were Faraday and Maxwell, working over 100 years ago. Faraday and others devised experiments which proved that electricity and magnetism were related. His results allowed Maxwell to weave these two forces together in a system of equations. But the equations looked unbalanced. Being a good mathematician who appreciated beauty and symmetry in his equations, Maxwell added an extra term to make them symmetrical. This turned out to have profound effects: As Davies explains.

"This term uncovered an effect which had been previously overlooked : the creation of magnetism by a varying electric field.

Maxwell, thus verified electricity and magnetism into a single field, the electromagnetic field. What had previously appeared as two distinct forces of nature were, in fact, just two different facets of a single, unified force. (21)

Since the time of Maxwell, scientists have been hard at work trying to unify the the other three forces : the weak nuclear force, and gravity, into a grand unified theory.

Another giant step along the way was the unification of the electromagnetic and the weak forces in 1981, with the discovery of the W particle at CERN.

What do particles have to do with forces ? We all know that forces produce fields which act at a distance. Gravity makes heavy objects fall to the ground. A magnet will attract other pieces of iron. Inherent in every force is a "messenger" particle which carries the force and allows it to act upon distant objects. For the electromagnetic field this "messenger" particle is the photon-8 little "particle wave" of electromagnetic radiation. When we send out a beam of photons, we observe the effect as a beam of lignt, a radio wave, or an X-ray, depending upon the energy of the beam. The more energetic we make the photons, the higher the frequency of the radiation which we produce.

Other forces have "messenger" particles too. The week nuclear force is carried by three particles : the positive and negative W particles; and the natural z particle. As mentioned above, the W particle was first postulated theoretically and later discovered experimentally by an asymmetry in the reaction. The same is true of the z particle. A positron can collide with an electron; the mutual annihilation can produce a positive and a negative mu meson via either the electromagnetic force (by exchange of a photon) or the weak force (by exchage of a z particle). Interference between these two processes leads to an asymmetry in the results ; this was observed in 1983 in experiments in Germany and in California. Again, we see that the two forces are but two facets of a single unified force ; the "Electroweak" force.

Spurred on by this success, scientists attempted to find ways to unify the strong nuclear force with the electroweak force. The strong force binds together the constituents of ordinary matter : protons and neutrons. Physicists now know that protons and neutrons are each comprised of a triplet of quarks. These quarks are held in place by the strong nuclear force via a group of eight messenger particles called "gluons".

In 1974, Sheldon Glashow and others devised a "grand unified theory" which would unify the electromagnetic, the weak and the strong nuclear forces under the action of 24 messenger particles : the photon, the two W particles, the z particle, the 8 gluons,

and 12 other particles collectively know as "X". Under the effect of the X particles, Glashow predicted that the proton—which was always considered to be absolutely stable —could decay into a positron and a pi meson. However, the energies needed to perform experimental verification of their theories far exceed the energy output of any particle accelerator which exists or is likely to be built. Nevertheless, theoretical work on the grand unified theory still continues, though another theory is beginning to attract more attention : the theory of supersymmetry.

6. Supersymmetry.

Supersymmetry attempts to unite the above three forces with gravity. At present, gravitational theory is based on Einstein's theory of relativity, which is expressed in four dimensional geometry. The geometry of the supersymmetry is quite complicated and is expressed in even more dimensions : eleven to be exact. We shall treat the subject of dimentionality later. Suffice it to say that gravitational theory introduces a messenger particle called the "graviton" actually a whole family of gravitons that carry the gravitational force.

Supersymmetry providess a unified description of force and matter because it includes all known quantum particles : the quarks. electrons and positrons, the W particles, the z particle, the photon, gravitons and many others : everything that makes up matter plus all the messenger particles of the four forces. However, the theory is so complicated that dozens of theorists are still working on it. Moreover, the energy needed to experimentally verify any theoretical considerations is unthinkably high : In fact, the only energy at which all of the forces of nature can be unified in ultimate simplicity is known as the "planck energy"—the energy of the big bang itself.

Though physicists can theorize about the primordial symmetry of all the forces at the inception of the universe, and though they can observe its results today, their ponderings will probably always remain at an intellectual level. Science demands experimental verification of theoretical predictions. Other than current experiments involving proton decay or the search for some other exotic phenomena, science does not provide any situation where we may observe the raw "superforce" at work—the symmetric and simultaneous operation of all the force of nature.

□□□

(*To be continued*)

Reference :

21. Davies, Paul, THE SUPERFORCE, op. cit. Ch. 7.

THE LINGUAL THEOREM

BY P. N. OAK

How did human language arise ? The most popular guess is that man, living in caves like wild animals, began making some incoherent sounds in imitation of the sounds of birds and animals he saw and his incoherent mumblings and mutterings somehow shaped themselves into the different languages we know of today. That is what most scholars believe and teach these days.

Confused Scholars keep Mum

But as regards the origin of different languages there is no unanimity among the scholars. Yet hardly ever are their differences aired in public. They keep quiet, each with his own mental reservations on the topic. They also take care not to tread on each other's toes regarding the origin, antiquity and inter-relation of different languages. Some tend to regard various languages as belonging to a group but not related, some detect a distant relationship while others claim a close relationship between different languages or only between different groups interese. Thus, there is nothing but complete chaos in everybody's mind. Yet there is a working understanding among scholars who hold high positions in this field. The understanding is never to press one another too hard or subject a colleague to too close and too embarrassing a cross-examination.

Language Not spontaneous

Consider one or more children living in a forest or even in a modern house with no one to teach them any language. Will such children develop a language each on their own ? For instance will one of them be inspired to speak Tamil, another Japanese; a third French and so on ?

Akbar's Experiment

The 16th century Mogal emperor, Akbor had in fact been troubled by the same question. In order to find an answer he indulged in a heartless experiment. He ordered several suckling children to be pulled away from their mother's breasts and laps to be confined to a house. No adult was permitted to speak anything to the children even while the children were clothed and fed. The result was that the children all grew into dumb adults. Merely because those children were born of the wombs of mothers who

spoke Sanskrit or Hindi or Persian, those children, even when free to babble among themselves, did not somehow develop a language. They could not speak any language at all. Therefore, the notion that a man educates himself even in such a preliminary thing as learning a language, is mistaken. All knowledge has to be imparted by a superior to an inferior. That is why in educational institutes the endeavour is always to employ highly qualified staff even for very low standards. If man could educate himself why are children sent to school or taught at home ?

Divine Origin of all Basic Stock

Even the great discoveries we talk of are made only on the basis of the training or education imparted to the genius by seniors. Even there the discovery is made through some divine, intuitive flashes even as there are gifted brains which work out long-winded and complicated mathematical calculations in a trice like a computer.

Any wheel to start moving needs at least one push. Any factory to start production needs some superior brain to provide the first proto-type and power.

From all this the conclusion is inevitable that all human and animal reproduction starts only after divinity first provides the initial basic stock and the psychic impulse. Similarly, the first language was taught by divinity itself to the first generation of sages. That lenguage was Sanskrit. All human activity started from that initial divine stock including the lingual, Sanskrit. That may sound very fantastic, mystic and magical. But when one comes to think of it everything in this cosmos has a magical quality about it and is beyond man' comprehension. That the world started with an initial divine stock in every respect is the only answer which adequately meets every situation. Short of that when scholars try to figure out some solution they inevitably stumble against some illogicality or imponderability.

The first era when the world of human affairs began with the initial stock-in-trade provided by God in every respect, is very aptly known as the Kruta Yug i. e. the ready-made era. The physical and mental eharacteristics of the humans of that era were first rate. Later with the passage of time down the yugas standards started deteriorating as is the case with everything in this world. Old age, decay and disrepair set in.

Through three yugas (viz, Krutu, Treta and Dwapar) the world adhered to a univertal, unitary Vedic civilization in which Sanskrit was everybody's language. Even in those ages internecine strife did exist especially between Daityas and Danavas, alias Rakshas, on one side and the rest. We may find a parallel in the present strife between Russia and U.S.A. and between Iraq and Iran though the rivals in each case profess the same religion. Under the Vedic civilisation the clash seems to have been between personalities such as Vashisth and Vishwamitra, Vishwamitra and Harishchandra, Rama and Ravan and between Kauravas and Pandavas. Since the culture of the common

people continued to be vedic and the language to be Sanskrit the tenor of public life continued undisturbed. Warfare was limited strictly to the rival armies and civilians were never harmed. Even the armies fought out their disputes in an open area away from public dwellings.

That Vedic civilization with Sanskrit as a world language continued for millions of years from the inception of human affairs right upto the Mahabharat war. Therefore, in every region in the world from Australia to America and Europe to Africa wherever there were human beings, they all spoke Sanskrit and followed Vedic culture. Consequently, all ancient shrines throughout the world, believed to be mosques, tombs or churches today are ancient temples of Vedic deities and monasteries of Vedic saints.

Just over 5000 years ago at the end of the Dwapar Yug was fought the Mahabharat war. The jewish Passover era, now in the 5,742nd year, almost commemorates that war, because the Yedus alias Jedus i. e. Judaists had to leave the Dwarka kingdom soon after the war when nuclear explosions and a massive breakdown of the civil administration made life unsafe for them.

The Mahabharat strife was a world war. The great slaughter and nuclear havoc caused by it shattered the unitary, universal Vedic administration. The universal use and study of Sanskrit was also simultaneously breached.

The shattered world was divided into broken units which came to be known as Syria, Assyria, Scythia, Babylonia, Egypt, China etc.

Likewise, with the discontinuance of universal Sanskrit tuition each new fragmented administrative unit mentioned above, continued to make do with its own shattered, tattered Sanskrit lingual fabric. Thus what we know as modern languages are pieces of Sanskrit turned or twisted out of shape by local mannerisms. It is this which makes them all related and yet distinct. This is the ultimate solution to the world lingual theorem.

As against that, current ideas about world languages, viz, their origin and inter-relation, are all confused. That lingual confusion has led to other sub-confusions about races such as the Aryan race, the Semitic race or races, the Mongolian race, the Negroes etc. This sub-confusions are bedevilled with further sub-confusions. For instance, the so-called Dravidians of India, the Druids of Europe and the forest tribes of the world seem to be unconnected with any of the above groups.

Race And Language are Separate Issues :

Let us not mix up race with language. They are separate issues. Yet scholars heretofore have mixed up the two and made confusion worse confounded. Whether

divinity at the start populated the continents with black, brown, yellow and white people or created people of different hues and statures at one central place and then dispersed them over the continents according to their colour, or created all humans initially of one single hue and physical proportions; but later as they dispersed to the various continents, they developed distinct racial traits due to the local climate and terrain, seem to be the possible alternatives. Yet there is no reason to tangle the language issue with it. The initial language of all was Sanskrit alone. If this is clearly understood then the illogicality of tying Latin, Greek and Sanskrit together as sister languages and tagging them on to an Aryan race and dubbing them as Aryan languages as distinct from Semitic languages etc. will be apparent.

The Illogical Lingual Acrobatics :

The so-called Aryan languages are also called Indo-German, Indo-European or Indo-Aryan. The illogicality of such a classification will be apparent from the fact that when we remove the common factor 'Indo' from them the remainder would amount to saying that Germany-Europe-Arya. That would be a mathematical absurdity. How can Germany (a small region) be coextensive with Europe ? And how can Germany and Europe, which are land masses, be equal to "Aryan" which is at best only a race of people, if at all. But even there is a mistake. 'Arya' is no race. It is a way of life. It is the vedic way of life. Therefore, 'Arya' is a culture and not a race. Yet almost every body in the modern world. whether teacher or bureaucrat, has been tutored to believe in an Aryan race. That notion has been so firmly implanted in the brains of the modern intelligentsia that all their teaching, theorizing and and argument turns entirelv on the fulcrum of an (imaginary) Aryan race. To uproot that idea from the minds of the contemporary intelligentsia is one of the greatest problems. They use it like common salt to savour all their thinking on any topic. The magnitude of the havoc such wrong tutoring in history can cause was apparent from Hitler's persecution of the jews in the belief that they were non-Aryans. Since Judaists, alias Yedus, belong to the clan of Lord Krishna, the divine expounder and upholder of Vedic culture, the Jews are as good Aryans as anybody else.

Let everybody realize, therefore, that Arya is no race. Arya is the name of the devine, universal Vedic culture. Whosover abides by the rules of that culture from morning till night all his life is an Arya. Whosoever deviates from these rules of good conduct is to that extent an un-Arya.

Since Sanskrit was the initial language of all humanity all over the world, of whatever colour, stature and features, it is wrong to tie up Sanskrit with Germany, Europe or India. Those are specific geographical areas while Sanskrit was spoken everywhere.

Yet another error is to bracket only Latin and Greek with Sauskrit. All other languages of the world are as much local variants of Sanskrit as are Greek and Latin. There is also another twin error involved here, namely of equating a multi-million-year ancient universal language Sanskrit with a few thousand year old regional variations of it, namely Latin and Greek. The above elucidalion should help readers to understand and analyse the lingual and racial confusion, tangled knot over knot by contemporary intelligentsia.

Dravids and Languages

The conclusion described above attaches also to the people called Dravids in India. Just as it is wrong to deem Aryans a race and talk of some special language or languages as belonging to them, similarily it is wrong to fancy the Dravids to be a race of people and ascribe some special language or group of languages to them. That is why our heading to this paragraph is DRAVIDS AND LANGUAGES which is intended to set right the popular blundersome talk of 'Dravidian Languages' or 'Semitic Languages' or 'Mongolian languages'.

Encyclopaedia Britannica sums up the position by observing that "the orign of language has never failed to provide a subject for speculation", and adds that nothing definite is known about the origin of the Dravidian family of languages namely Tamil, Telugu, Kannada, Malayalam, Gondi, Kurukh and Tulu.

That same encyclopaedia, however, provides on unwitting but uncanny clue to the right answer by noting that "a number of features of the Dravidian languages appear in the Rigved".

Several problems of history, including the beginning of languages and all knowledge, get satisfactorily solved if it is realised that the Vedas constitute the fundamental body of basic, comprehensive knowledge bestowed by divinity on mankind, at the beginning of creation about 2000 millions year ago.

That axiom may be intolerable, particularly to two categories of objectors ; viz, to atheists and to those who believe that man, at first born in a wild, animal-like state civilised himself in stages over millions of years.

But even atheists have to accept that we all live in a vast, mystifying universe where all kinds of life appear and disappear in an unending sequence, subject to the interplay of elemental force. Whatever power created such an infinite and mystifying universe could also create the first few generations of ready made, enlightened seers and sages, taught and trained to recite the Vedas i.e. the body of compehensive, fundamental knowledge necessary for orderly conduction of human life on earth.

The other objectors i.e. those who believe that man civilized himself unaided, gradually over millions of years, after being born like any other animal, in a wild state, may just consider that a human child being absolutely helpless at birth, has to be nurtured physically and psychologically with expert care and attention. That is to say no child can grow up to manhood without a mother or her equivalent. In her own turn the mother herself has to be nurtured to wifehood and motherhood before she can look after the child. Tracing that cycle upward and backward one has to admit that the first generation of human beings must have been trained by divinity itself as seers and sages to set the ball of human civilization rolling.

That first generation of sages and seers trained by divinity itself at the start of the Kruta-Yug was known as Dravid—where the root 'Dra' signifies 'Drashta' i.e. a 'seer' while the later syllable 'vid' connotes 'the knower' i.e. the sage,

This calls for a rebuttal of the present concept of the hegnning of human civilization, namely that man has not evolved from wild state to an enlighted one, but has steadily degenerated from Kruta Yug (the golden age, of truth, knowledge, and dutiful behavionr) to Kali-Yug (the era of strife, dissension and irrespousible behaviour), Therefore, the concept of the Dravids being the first generation of divinity trained seers and sages of primordial, worldwide vedic culture must be taken to be an historical fact and must not be dismissed as a metaphysical myth.

The language of the Vedas is Sanskrit, so called because of its divine perfection. Its other synonyms viz., Sura-Bharati, Deva Bhasha and Geervan Bhasha all point to its divine origin.

Vedic Sanskrit is the basic ancestral language of the world, and not of India alone, because of its antiquity and also because the Vedas were bequeathed to all mankind. There is also other comprehensive historical evidence to prove this.

All other languages, whether of the east or west, developed as regional 'Prakrits'. The very word 'prakrit' signifies a language 'shaped out of' another (i.e. out of the divine Sanskrit). That is why all langnages of the world can be traced to the language of the Vedas.

Encyclopaedia Britannica, therefore, rightly notices an affinity between the Rigved and Dravidian languages. The very root 'Vid' is common to both Rigved and and Dravid.

Sages Agasti (or whosoever else) and his group formed the first generation Dravids i.e. seers and sages through whom the Vedas were bestowed on mankind by divinity not only in India but even in Europe. As proof one may cite the word 'august'

in European languages, August the European month. The title Augustus applied to Roman emperors and 'Druids' (priests) who dominated social life in ancient Europe. 'Druids' is the European variation of the Sanskrit term 'Dravid'. As an incidental clue one finds the Shiva Samhita listed in the literature of the European Druids.

This disproves the fancied hostility between Aryans and Dravids. It must now be realized that Vedic culture is otherwise known as Aryan culture, and Dravids were the 1st generation seers and sages who spread Aryan culture throughout the world. Those two terms are, therefore, complementary and not mutually exclusive or antagonistic.

Tamil, Telugu, Kannada and Malayalam form the four main Dravidian languages in India. In modern parlance the term 'Dravid' connotes South India. The four languages, grouped as Dravidian ; because they pertain to the Dravid region, all differ in their scripts, phonology and grammer. Similar is the case with other regional groups too, such as North India : European and (so-called) Semitic languages. And yet they are all 'Prakrits' (i,e. shaped out) of Sanskrit. It is currently mistakenly assumed that Prakrits preceded Sanskrit.

Thus each language bears some regional affinity to neighbouring languages on one hand and to its remote ancestor . Sanskrit on the other. This applies to Tamil too. The phonology of the Tamil alphabet is the same as that of Sanskrit while its theological, social and moral thought content is identical with Vedanta.

Wide ramification from a common origin is a common rule applicable to all aspects of human life, including linguistics. Like biological cells, the multiples, while bearing some similarity to the original, continue to diversify from generation to generation.

If, therefore, Tamil appears different that is not from lack of affinity to Sanskrit but from its antiquity ..its general gap. The vider the diversity, the greater the time gap.

It should, therefore, be realized as a basic fact of every aspect of human civilization, including linguistics, that the Vedas and their language, Sanskrit form the origin of all human knowledge, including speech. Consequently, Panini's grammer must be regarded as the grammer of all grammers.

(From the author's book World Vedic Heritage).

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A Clarification to our Readers

For the last few months we are publishing excerpts from a book titled "World Vedic Heritage" written by Shri P.N. Oak, a veteran freedom fighter, talented writer and zealous historian. One of our learned readers has taken objection to the publication of these excerpts in Vedic Light as he considers them to be anti-Vedic.

In this connection we would like to clarify that these excerpts are being published, in the words of the author himself, only to prove and confirm that overhelming and comprehensive evidences exist to indicate that from the beginning of time right upto the rise of christianity the whole world was dominated by Vedic religion and culture. Sanskrit was the only language which was spoken and understood as a means of communication between man and man. These evidences are scattered all over the world and need to be dug out from the heaps of the debris piled up due to years of desolation, and sometimes wanton destruction, to prove that the ancient vedic culture was in fact a world-wide way of life right upto the time of Great Mahabharat War. During the post-Mahabharat period damaging interpolations were made in the vedic texts by the priest commnnity whose sense of perception by then had gradually changed from spirituality to materialism. This gradual decadence in the vedic religion resulted in the moral degeneration of the people who, deviating from the path of righteousness and virtue, helped in the rise of Semitic religions like Islam and Christianity. Obviously, these two religions were poles apart, both in concept and practice, from the old vedic religion. Despite many differences these two main Semitic religions did make some adoptions from Vedic scriptures in whatever form these were then available. The author's intention is only to point out and prove this fact of history that the prophets of Islam and Christianity had taken clues from the Vedic religion in formulating their own religious precepts. Readers have to take such articles, combining religion and history, with a pinch of salt.

As regards our policy of publishing articles in Vedic Light, we had made it clear on an earlier occasion also that as a matter of principle we do not publish articles which infringe upon the fundamental concepts and principles of vedic religion, mainly on God's incarnation, idol worship, transmigration or rebirth of soul etc., as professenly contended true by Maharshi Dayanand Saraswati. As regards other abstruse subjects touching on spirituality, there is always scope for the scholars to air their views according their own perception and understanding of vedic texts. Our object is to put all that food for thought to our readers on a platter. Since knowledge, like the universe is immeasurable it can not be confined to arbitrary limits. Vedic Light, apart from being a News-Letter is also a Views-Letter. It is not a text book on Vedic religion, of which there is no dearth otherwise ; and should be seen only in that perspective. We have trust in the intellectual capability of our readers to make distinction between Truth and Untruth. However, they should also enjoy reading what an elephant looks like from different angles.

S.C. Pathak
Editor—Vedic Light

A REAL CRY

Swami Sudarshanananda, Tirap.
(Arunachal Pradesh)

Every child enters this world with a cry. Babyhood is a bunch of cries. The child cries for his mother. He cries for milk. He cries for food. He cries for comfort. He cries for toys. When he gets what he wants he is satisfied, he feels happy. Is the child's cry real ? Is his satisfaction real ?"

No. No sooner his crying demand for one thing is met with then he begins to cry for another thing. His cry never ends. It is never a real cry.

The baby grows into a boy. He becomes aware of the wide world. He meets many other boys like him. His education begins. The spirit of competition enters into him. Again the crying is resumed. He cries for success in his examintions. He cries for a top ranking in every endeavour. He cries for recognition and praise. Is the boy's cry real ? No. After one cry is over he cries for some other thing. His crying never ends.

The boy flowers into a blooming youth. Ambitions and desires possess him. He cries for many things. He cries for money. He cries for love. He cries for prestige and power. He cries for a beautiful wife. He cries for a happy and prosperous life with good children, faithful friends and dependable relatives. His cries are unending and never satisfying. Is his cry real ? No, for his cries go on increasing day after day, and year after year.

The flower of youth soon begins to wither away. Old age comes. The crying continues. Now it is the cry due to pain and ill-health. The cry of despair. Desires increase, the body weakens. He cries for lost opportunities. He cries at the thought of death. Is his cry real ? No, his cry is full of agony and distress. It is full of his attachment to the world.

What then is a real cry ? Is there any one whose cry is real ? Yes, there were many whose cry was real. For instence, our Vedic sages and saints cried a real cry. So also is the cry of every sincere seeker of God, real. The cry which gives mukti,

liberation, is a real cry. The cry which gives us the vision of God is a real cry. The cry which results in Divine Bliss is a real cry.

The cries for the mundane things of the world can never be real. The cry for sense pleasures is not real. The cry which increases our desires and makes us cry for more things is not real.

The cry of a baby, of a boy, of a youth and of an old man is not real, because their cries take them more and more away from God who is the only Supreme Reality. The cry for anything or anyone other than God is unreal.

If crying is unavoidable, let us cry for real things-for Divine Bliss, God-vision and Spiritual Liberation.

(Courtesy : The Vedanta Kesari, 8-2-1989.)

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Two Birds

Dr. (Smt.) Mahashweta Chaturvedi
Professors Colony, Shyam Ganj, Bareilly.

On the common tree of matter,
the two beautiful birds,
With beautiful qualities and activities,
Are God and souls.
The souls,
Indulge in the fruits
of the matter,
And the other
God, does not.
To create this universe ;
A Creator
And a material cause,
Is essential.

This material cause
Is prakriti (Nature)
Eternal, indestructible,
Inanimate, inert, unconscious,
Incapable of creating
Anything by itself,
Like clay.
Having the qualities to create,
The Prajapati functions from within,
And crates from within,
Its manifestation
In innumerable forms.

☆☆☆

NEWS AND VIEWS

SMOKING IS SLOW MOTION SUICIDE

New Delhi, Feb. 12—The smokers in India are on the increase with the upswing of glamorous advertisement compaigns by cigarette manufacturers. Lured by the seemingly macho image of handsome models, ensconsed in plush yachts and driving snazzy limousines, the Indian youth, especially the urban variety, indulge in tobacco.

In face of new brands of cigarettes flooding the local market, an anti smoking and tobacco consumption movement in India seems a proverbial cry in the wilderness. But a start has to be made especially in face of annual deaths from the tobacco related deseases on the rise.

"It is like wiping a town like Ghaziabad every year" was the comment of Dr. Prem Sobti, president of the Indian Society of Tobacco and Health, an organisation to create awareness against the evils of smoking. He put the death toll caused by tobacco in the country at six lakh.

Terming tobacco consuption as a "slow motion suicide", Dr. Sobti regretted that nothing was being done by the Government or the law makers to curb the increasing trend. The latest cause for concern was Indian women taking to cigarettes, oblivious of the drastic physiological changes. Dr. Sobti opined that pregnant mothers, who smoked, transferred nicotine and tar to the foetus, causing the child to grow up with congenital respiratory afflictions. There were increasing cases of still births and abortions for the mothers who smoked, Dr. Sobti warned.

He said that the Indian Society of Tobacco and Health had written to the Prime Minister, recommending steps to curb tobacco consumption. However, there had been no response, he added.

"The Government is deaf", quipped Mr. I.K. Gujral, in his speech at the meeting of the society this evening. He narrated an episode, in which he had written to the Doordarshan officials, requesting a ban on the advertisements of "panmassalas" on the television. "I received a written response from the Ministry of Information and Broadcasting, who said they had sought recommendation from the Health Ministry. And it was told to them that pan massalas are not injurious of health", he said.

He was of the opinion that passive smokers, who inhaled the same proportion of toxins as the smokers in their vicinity, should mount an "active protest" against the habit. "Make smoking as bad as misbehaviour, "he suggested.

(Courtesy : Hindustan Times, Dated 13-2-89.)

CALL TO TEACH VEDIC MATHS. IN SCHOOLS

New Delhi, Feb. 25—The possible introduction of Vedic mathematics as part of the school curriculum gained momentum today at the conclusion of the round-table discussion on Vedic mathematics. It recommended that the National Council of Education Research and Training (NCERT) be asked to include "Sutras" and their application as enrichment material.

The round-table, organised by the Rashtriya Ved Vidya Pratishthan said the NCERT must consult the panel of mathematicians constituted for the purpose by the Pratishthan. The agencies inclined to conduct training programmes in Vedic mathematics should be encouraged and supported, it added.

Headed by Mr. Kireet Joshi, former special secretary, education, in the Ministry of Human Resources Development, the Pratishthan was asked to commission a book describing each "sutras", its statement proof, motivation, illustrative examples, limitations and possibilities for generalisation.

The Pratishthan was asked to write another book on how students can discover the "sutras" by recognising the patterns with the help of illustrations and the uses of "sutras" for teachers, managers, bankers and engineers. The round-table also recommended a book comprising the "sutras" with other methods of calculations in particular with those of Tranchenburg speed System of basic Mathematics.

These books, the round-table stated, should be vetted by a panel of mathematicians before publication.

The round-table further stated that projects might be sanctioned to competent mathematicians and computer scientists for development of the ideas in the book, "Vedic Mathematics" written by the Late Jagatgura Swami Sri Bharati Krishna Tirtha Maharaj.

MALAYSIA HINDU CENTRE TO BE SET UP

The Malaysian Hindu Sangam (MHS) plans to establish a Malaysian Hindu Centre within the next five years to train Temple priests and religious teachers.

The decision was made unanimously by 750 delegates at the 5th annual conference of the Sangam held recently.

MHS would soon set up a consultative committee, representing all National Hindu organizations and leading temples, to :

- ☆ study the proposal ; and
- ☆ come up with a blueprint.

The Sangam's chief patron, Datuk S. Samy Vellu, also MIC President, will head a special committee to implement the blueprint for the project.

Guidelines would be prepared, with the assistance of the consultative comnittee, to look into all aspects of Himdu rituals.

Besides a Hindu Training College, the centre would also have a cultural hall, administrative and research facilities and a library.

Elsewhere, the delegates also resolved that all Hindu temples, associations and branches of the Sangam should conduct religious education programmes for Hindu children in schools after regular hours.

They also called for ;

- a reassessment of the taboos, social and cultural practices which inhibit Hindu women :
- a reassessment of rituals which deny widows a significant role in religious procedures ;
- simplification and standardisation of Hindu weddings and funeral ceremonies ;
- Books and literature in Bahasa Malyasia to be made available by the Sangam and the training personnel to conduct classes in the national language ; and
- Temples to assist in community service progrmmes in their irrespective areas.

(From VHP Bulletin dated 8-3-89)

TRANSMIGRATION OR REBIRTH

By Ram Sharan Vashishtha, New Delhi.

(*Continued from the previous i sue*)

The Christian concept of resurrection or restoration of life of a deadman, is by implication, the same as rebirth. Though this topic has been, all along, a subject of curiousity and enquiry, it has been believed sometimes blindly also; and the idea of rebirth can be traced in all countries and nations. Its proof is a difficult one as a man who dies, has seldom related his experiences and told all about it. St. Paul described and referred to a spiritul body, when he spoke of the dead, rising from the graves (corrinthicians 15/35). Plato described this physical body as a temporary vehicle for the soul. In Greek mythology similar ideas are found.

The Phoenocians also believed in next birth, they had contacts with ancient Iranians. The Indo-American tribes derived their knowledge and customs from Indians and had similar beliefs. The Babilonions and Asserians were very civilized nations and had inbibed some ideas from India, historians say that these people were Aryan migrants.

In the old testament there are two passages (1) Isiah 26/19 says "The doad men shall live and they will dwell in dust, the earth shall eat out the dead."

(2) David 12/2 tells, many of them would sleep in the dust of the earth, shall awake to everlasting rest and some to everlasting shame. "There is also a reference to dark passage through which the soul passee after death, called the valley of the shadow." This is mentioned in the old testament. Bible has very little to tell us on this subject. About this, an English poet has rightly said, "dust though art and to dust returneth, does not spoken of the soul."

So far we, as quoted from various books, now will deal with a concrete discovery of reb!rth made by an emiment American Doctor Raymond A Moody given in his book, "LIFF AFTER DEATH', in which he has described his investigations on the phenomenon of death and after. He has mentioned some astounding facts about experiences of those people declared clinically dead, so vivid and overwhelmingly

wonderful, which change a man's view of life and after death, and his actual discoveries, which reveals that there is a life after death. His testimony of the interviews held, of statements recorded and of conclusions drawn in the company of many other doctors in a hospital in Virginia. are worth studying. His researches will enlighten many and will confirm that what we have been taught since two thousand years, that there is a life after death." His researches are based on enquiries on one hundred cases.

By whatever name you may call it, the fact remains that after death, soul passes into another realm of existance. The concept of new life is the most ancient belief that there is a transition of the dead from this world into the next. Death is a passage for the soul to next life." Chh. Up. (8.6.6) says that next life may be so near as raising of one foot and placing it in other place"

The concept of rebirth and reincarnation of the human soul is not a mere theory. Some inquisitive persons have made researches to find its reality and enquiries have led them to trace its truth. In one case Lugdi, born of on 18th January, 1902, was married to Sh. Kidar Nath of Mathura. A Son was born to her on 25th Sept. 1925, but she died on 4th Oct. 1925 at 10 A.M. at Lady Lyall Hospitital, Agra. On 12th Oct. 1926, one girl Shantidevi was born to Reng Bahadur Mathur of Delhi. In the early years of her life, Shanti remained almost silent, upto four years, but after it, she began to say that she was a chauban by caste, and her husband was a cloth mercant and the also gave some details of her house at Mathura pointing out that the colour of her house was yellow. Her parents did not care, as they feared that such children do not survive, if the facts are found to be true, but as she grew she wanted to go to Mathura. When asked what was the name of her husband, she wispered the name as Pt. Kidar Kath. At last, a letter was written to Pt. Kedarnath about the recollections of a girl of her past life. His written reply was that an interview with the girl may be held with his brother Kanji Mall who was living in Delhi. An interview was held and she recognised Kanjimal as her relative. Her answers to other questions were also convincing. Kanjimall then called Kedarnath to Delhi. He reached Delhi on Nov. 13, 1935 with his ten year old son and his present wife. She recognised him as well and she began to sob with tears in her eyes on seeing the son, who was born to her and she offered him a toy and cash. Kedarnath was convinced that his former wife had taken rebirth. The story was given publicity and Pt. Neki Ram, Desh Bandhu Gupta and Tarachand Mathur, an advocate, who were taking part in the enquiry, requested Shanti's parents to allow her to go Mathura. They reached Mathura on 24th November 1935 and as the train reached near Mathura, the girl recognised her husband's brother, whom she saw in the crowd, and paid respect to him. The girl guided the driver of the carriage towards her house. When they reached the house, she saw her father-in-law, an old man of 75 years. Then she was taken to her parents' house in another lane. She recognised her parents and they all wept.

Another case, in which enquires were made by Sh. Narain Datt of Delhi, is that of a girl Medha, who was daughter of a rich man of Dehradun and was studying in M.A. She died in 1945. In July 1949, a girl was born at Nasik in the house of a Brahman Balbhushan. He died soon. His wife and the girl went to Dehradun, where she had got a job. When the gitl, who was then two year old began to say, "Mother, I have another house. we had elephants and a car, take me to my old house.', Once she went with her mother to attend a religious cermoney. There the girl saw a lady to whom she said, "don't you know me, I am your elder sister Mannu. Where are our father and mother", she asked her. This lady then presuaded her mother to go to her house. When they reached that house, this girl cried out, "this is my house. She pointed out to the books she was reading in M.A. Class. She asked about Shuklaji of the D.A.V. College, Dehra Dun, and she also recognised Swami Sachidanand who used to recite Veda Mantras.

This case was related by Swami Shivanand in his book "what happens after death." The other one was published by Aryan International League in 1936. There are numerous such cases noticed in this world and may have enquired and found to be true, thus establishing the truth about human rebirth. Remembrance of incidents of previous life is rare. Moreover, we give one more case which is reported in Times of India dated 25.3.85, Gopal was a son of a man of petrol filling station on Asafali Road, New Delhi. He began to relate some incidents of his previous life. One evening he said to his father that he had once a father in Mathura whose name was Shaktiprasad. In 1948, he was 35 years old, when his younger brother shot him dead over a dispute about property. On investigations it was found to be correct.

Generally a soul does not remember incidents relating to previous life, and this is good. If every man were to remember his previous life, he would be unhappy all his life. This is God's dispensation to forget one's previous life. We close our essay with citing R-10-16-2 :

शृतं यदा करसि जातवेदोऽथमेनं परि दत्तात्पितृभ्यः ।

It says, God gives the soul another body (on rebirth) and allots him parents according to his past actions (karma), Is it not a clear cut authority on human reincarnation ?

(Concluded)

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THE CONTENTS OF YOGA

Yoga for all :

Yoga is a complex of science and art, and aims at the development of the human personality as a whole. Again, personality is a complex of physical, mental, emotional, moral, spiritual and psychic instinct and intution. The different aspects of personality can be developed through health and hygience, discipline and control, relaxation and concentration, enlightenment, etc. For this multisided achievement Yoga provides the technology. This technology is suitable for each nnd every member of the the human race, young or old, male of female, married or unmarried, Hindu or non-Hindu.

Most unfortuately, modern society does not benefit by this worderful technology to the desired extent, because of its prejudice against it, caused mostly by wrong notions about it. The non-Hindus have, somehow, come to believe that Yoga is for Hindus only and not for them. The Hindus have similarly come to wrong belief that Yoga can be practised only by Brahmins and by none else. The majority of the Brahmins have their own excuses for not taking to Yoga. They think that Yogic practices are only for young people who have supple bodies. They also feel that the need for the Asanas does not exist for the grown-ups. They are willing to concede that Yoga is good ; but they think that young ones alone should take to it because they have to develop physical health, emotional control, mental concentration and understanding of life in order to channelise their future activities on proper lines. The grown-ups cannot benefit by Yoga practices, they say. On the other hand, the young are of the opinion that Yoga is meant for elders. The elders, they say, nowadays suffer from mental strains and depression, frustration, have physical, mental aud emotional diseases and are prone to nervous disorders and ailments like ulcers, high or low blood pressure, diabetes, constipation, gastritis, arthritis, asthma etc. Surely, these elders can and will benefit by Yoga practices ; so let them take to it. Thus, every one has come to the conclusion that Yoga it good for others and not for himself.

Except for a very few, most people ramain dissatisfied with the physical, mental moral, emotional, intellectual of spiritual life they are living or are made to live under the pressure of circumstances. In their anxiety to better their life they struggle in various directions without understanding themselves. Being unaware of what will contribute to their total well being; they fall for anything that promises them heaven. At the fag end of life, when disillustioned, they lookup to something like Yoga to help

them rehabilitate themselves. It is this particular class of people who are tempted to give a trial to Yoga for solving their problems and re adjust their life, if need be.

The truth is that Yoga is for all and its practice is not limited to any group even though it might become associated with those who follow it. This catholic approach reached its highest level when its application was extended not only to the human being but also to all beings (Pranimatra). As a process to speed up evolution it could not do otherwise than to declare it universal in application. If an individual can achieve maximum physical, emotional, mental, moral, intellectual aud spiritual evolution with any given technology, it is naturally not only open to all but it should also be applied by all. The technology of Yoga is more a science than metaphysics and there should be no limitation to the practice of a science that can elevate a man at various levels of his life.

The personal and sociological evolution, which Yoga provides through education to speed up the process of self and social development, teaches its maximum that the human body, mind and spirit can possibly achieves at various levels of life is actually achieved. Unfortunately, due to a prior disbelief in the claims of Yoga, no sincere or valid trial has been given to it by individuals or society. Otherwise, who can object to Yoga if its technology can bestow disease-free health, complete biological control and longevity ? If poise, fortitude and equanimity result through its emotional discipline what is there in it to reject ? Accordingly, if Yoga behaviour can elevate man to sociological heights. its practice should command itself to all. If cumulative intellection culminates in real awareness of self and the Universe, the education which endows it should be most welcome. All objections to Yoga arise from sheer ignorance-ignorance even of one's own interest.

Man and his mind

For the development of concentration it is very necessary for the Yoga practioner to have PRAGYA, sharp intelligence. Then only he can discriminate between the right and the wrong. It has been found that many practitioners do not get good results from their practices inspite of their tremendous enthusiasm in the subject. This is because these practitioners do not know how to utilise their efforts correctly. They can make wonderful progress if only they know the correct methods, as distinguished from the ineorrect. A sharp intelligence has an important place in Yoga practice. That is why even a Vikshipta Chitta (occasionally concentrated mind) can develop the power of concentration and become an efficient follower of Yoga practices without any doubts in his mind.

In our modern society many men and women have the Kshipta Chitta (distracted mind). It is extremely difficult for them to make progress in Yoga. A serious

effort is called for. Maharishi Patanjali recommends that such people be guided in a way which will improve their minds personally and ethically at the same time. An improvement of the individual will in due course result in the improvement of society.

Let such persons practice Ashtanga Yoga step by step. Gradually they should correct themselves, try to understand their caste and community, know their neighbours and make them realise the importance of Yoga-living by following the Yamas. Yamas is a code of conduct for living in health, happiness and contentment, physically, ethically and morally, a code to be followed by all men and women, whether they are house-holders, yogis, sanyasis, students for executives.

Following of AHINSA (non-violence) means non-hurting any one by thought, word or deed. Not only should one do no violence, but one should not also support or invite others to violence. It was realised from the beginning of civilisation in mankind that the person who practices violence can never keep poise, that he is always tense and excited. How then can he has the concenration of mind necessary for proceeding on the path of Yoga ? Rightly, therefore, the practice of non-violence is considered the first step in ASATANGA YOGA which is designed to improve individual personality as social environment at all levels.

By following the paths of Yama and Niyama, the Yoga practioner develops his social and personal living, morally, ethically, intellectually and spiritually. Then he stands properly qualified for the higher aspects of Yoga.

Patanjali recommends that the Yoga practioner should, after becoming morally capable. make body perfect, for the body is the means to perfection in all respects. Through the practice of yoga asanas he should steadily improve his blood circulation, respiration, digestion, glands secretion, nerves and muscles, every system of his body's activity, and make them stronger and healthier. He should be free from all diseases.

In order to follow Yams and Niyama correctly, one has need for a sound and perfect body, mind and soul. Asanas are prescribed for this purpose, Correct understanding and practice of the asanas will enable one to maintain his body in good condition throughout life. The asanas have to be learnt from a competent teacher.

The techniques of the various asanas have been laid down after careful study of the respiratory, circulatory, digestive, glandular, muscular, secretive and nervous systems of the human body. By regular practice of the asanas the different systems for which they are intended start functioning correctly and efficiently and keep the body always in good order and energy.

Besides the asanas, there are also kriyas, practices for purifying the internal and external organs by removing the toxins in them. It is the toxic contents in certain parts

of the body which when they accumulate beyond the permissible limits, render those parts unabte to function satisfactorily.

To make the mind always clean and free from impurity, the Yoga student should adopt SATYA (TRUTHFULNESS) in thought, word and deed. Here also one should not only follow truth but also insist on others doing so, without allowing any excuse. Truthfulness purifies the mind of the Yoga follower and develops his personality. Purity leads to strength which is a valuable objective in the path of Yoga.

Distraction of mind is connected with distraction of the senses. Senses are the doors through which the personality is misled. Yogis have given thought to the control of senses from their ways. Most obstacles in the path of Yoga can be removed if the senses are kept under control. For controlling the senses, one should follow BRAHMACHARYA (celibacy) in thoughts, words and deeds.

It is not enough that we control the organs of sex and punish ourselves for any transgressions commited by them. We should control the feelings of sex urge. Sex thoughts enter our minds through the eyes, nose, ears, tongue and the skin. We should control the senses of sight, hearing, smell, touch and taste. Control over the senses will bring control of the mind and make it easy for us to progress in the practice of Yoga.

Stealing create problems not only for society but to the individual too. The man who steals is always panickly. He cannot, therefore, do any good either to himself or to society. It is, therefore, essential in the path of Yoga to give up stealing. The thought and discussion of stealing should be avoided, because they are obstacles to the concentration of mind. Concentration can come only to a pure mind, and stealing and thought about it certainly makes the mind impure. Refraining from stealing ourselves, we have to encourage others to change their attitude. Then only will people come to respect the practitioners af Yoga. Non-stealing has to be adopted firmly in order to attain ultimate realisation through perfact concentration.

Through a systematic and scientific practice of PRANAYAMA, we can regulate, conserve and control our vital energy. Pranayama generates a tramendous amount of physical and mental power, endurance and concentration, and also helps to purify the nervous systems.

Man is mostly unable to co-ordinate the functions of his mind and body. The mind is generally dominated by the senses which constantly run after various objects of enjoyment. This causes disturbance in the mind and makes it very difficult if not impossible, to concentrate it on any desired action. From this it is clear that it is necessary to withdraw the senses from their outward march, if we wish to attain concentration of mind. When the senses are prevented from running after outside objects,

it becomes easy to control the emotions and turn the mind inwards. This process of turning the mind inward is known in Yogic language as PRATYAHAR. Pratyahar helps us to attain mental calm, enable us to meditate, relax, introspect and concentrate our mind on any desired and worthy subject.

Constant practice of PRATYAHAR leads to DHYANA which is a hooking of the mind on one and only one object to the exclusion of all others. All the powers of our mind are brought to bear on the selected object. This leads to the realisation of the object. The mind becomes entirely free from all other objects. A sense of perfect purity and calmness descends on our minds.

In this atmosphere of pure calm the spirit of man rises above the mundane objects around him and goes to the state of trans-conciousness which is termed SAMADHI in Yoga parlance. In SAMADHI man goes above and beyond the shackles of earthly existence, sheds his consciousness of his body and all other objects of this material world. Intimate knowledge and enjoyment of the Supreme follow, and he rests in the highest plane of realisation, enjoying perfect peace and joy.

In the above context it may be added that the following conditions make a Vikshipta Chitta person a follower of Yoga : Shradha (faith), Virya (enthusiasm), Smriti (memory), Samadhi (concentration) and Prajna (discrimination of right and wrong). These qualities develop concentration power and lead to further experiences. Therefore, every practitioner of Yoga should follow these virtues carefully. There should be faith in Yoga. There should also be enthusiasm to follow the practice regularly. One should not ommit performance of practice by offering false excuses and imaginery causes. There is no place for laziness in the Yoga system. Laziness is a sign of distinterstedness. If one lacks the necessary interest, then one should not start any Yoga practice at all. Make up your mind to practice Yoga only after developing a sufficient interest in it. Once you have started, you should suffer quietly any difficulty which comes in your way and go on with the practice in a determined way. If there is no difficulty, there is no test for your ability. Every difficulty you overcome means a gain you make in Yoga. Faith produces enthusiasm, and enthusiasm is the companion of deep interest.

Smriti or memory is also an important factor. A Yoga practitioner cannot get good results, though he has faith. enthusiasm and interest, unless he also has a good memory. He cannot start the same thing afresh every day. He should remember clearly what he did yesterday and proceed to a further stage today. Memory plays a very vital role in Yoga progress.

Samadhi or concentration is also very necessary. Success in Yoga depends largely on the power to concentrate. If concentration is not there, there can be no development of faith, enthusiasm or memory. Perseverence in practice and a deep interest in it will bring the practitioner good progress and satisfaction in achievement.

(Source : "Arya Patrika", Nairobi)

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Editor : **S. C. Pathak**

VEDIC TEACHINGS

PRAYER

GIVE US STRENGTH AND REPUTE

॥ मन्त्र ॥

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥ (ऋग्वेद 1-1-3)

Transcription

AGNINAA RAYIMASNAVAT POSAMEVA, DIVEDIVE
YASASAM VIIRAVATTALAM. (Rg 1. 1. 3)

Word Meaning

May the devotees (DIVEDIVE) everyday, (AGNINA) by the grace of 'Agni' (Effulgent God), (ASNAVAT) gain (RAYIM) wealth (in the form of knowledge), (E A) surely resulting in the accruing of (POSAM) great strength, (YASASAM) good repute and (VIIRAVATTAMAMA) brave associates.

Invocation

Oh Self-effulgent God, surely you are the Mightiest Donor in this world. Through your Grace we, Your devotees, invariably gain wealth in the form of useful knowledge and precious metals like gold, etc. May this wealth give us great strength and add to our good repute. May this wealth bring us learning, valour, fortitude, skill, prowess and win over to our fold very brave and just associates. By your Grace, Oh God may we acquire gold, diamonds, etc. and imperial sovereign sway and also scientific knowledge (resulting in technological advancement), the sheet-anchor of prosperity in this world. And thus, Oh, Supreme Master, through Your Graciousness, may we be able to lead an honest and upright life and remain exceedingly happy throughout the whole span of our present existence.

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Editorial

How to Control Your Mind ?

It is said that all great religions are records of man's attempt to refine himself, and they unanimously lay emphasis on the purity of mind, which has to be cleansed from the cobwebs of lust, greed, envy, anger, all born of desires. It has been repeatedly stressed that one has to wage a relentless war against these enemies lurking within one's own self. The mind and the senses have a natural tendency to turn outwards and run after desired objects. It is very difficult to control and turn it inwards. A mountain load of desires gets accumulated in the mind due to one's experiences of past incarnations, the expulsion of which is not easy.

The withdrawal of body from physical contact is fairly easy ; but the mind can not be easily withdrawn. A person may close his eyes and try concentration of mind ; but very soon it jumps outward. It has been the sad experience of many who sit in a quite corner for meditation. The same is the experience of those who observe silence on specified days. Surprisingly, the mind becomes over active on these days with all sorts of thoughts surging continually in an endless stream. The very object of silence, namely, quitening the mind and turning it towards God, is totally defeated.

In this stupendous task of controlling the mind, ardent devotion to God, supported by moral conduct, helps a lot since it keeps the attractions of the external world at bay. The mind should be tied firmly to the Supreme Being, and it can be done by the study of Vedas and Vedic scriptures describing His glory, His sports and His altributes. Maharshi Dayanand Saraswati has, in one of his ten commandments, very rightly ordained to read them, to teach them (to others) to hear them recited and recite them (to others).

For controlling the mind, it is not necessary to become a Sanyasi or a recluse. Donning of saffron robes does not mean renunciation. One can remain a householder (Grihastha) and lead a well regulated, disciplined pure life. Man is imperfect and no one is infalliable. Hence, one should not feel dejected over initial failure to control the mind. God is the embodiment of love and His love for human beings manifests itself through His compassion. He surely helps those who help themselves.

S. C. Pathak

Time and Creation in the Vedas : A Modern Scientific Perspective

By MAYA DEVI M. S. (Physics) U.S A.

Section-III—CREATION ACCORDING TO MODERN SCIENCE.

(*Continued from the previous issue*)

C. The First Moments

Starting from the initial "false vaccum" and the perfectly symmetrical "superforce", how do scientists view the process of creation ? First of all, they cannot account for conditions before the first 10-43 seconds, which physicists call "Planck Time". (The notation "10-43" means an unimaginably small number equal to 1/10,000,000,000 000,000,000,000,000,000,000,000,000,000,000.) They can only assume the universe at that time resembled a "black hole" whose diameter was 10-33 centimeters.

What is a black hole ? It is an incredibly dense object in which matter is compressed so tightly that it has no molecular, atomic, or nuclear strueture. At its center is a "singularity"—a single point where both time and space end. It is literally a "hole in space" with a gravitational field so strong that even light is caught in its grip. It is a hole that curves space and warps time around it. Carl Sagan describes it as follows :

"When the density and gravity become sufficiently high, the black hole winks out and disappears from our universe. That is why it is called black : no light can escape from it" (22.)

Suffice it to say that, in the beginning, the universe was completely dark, unbelievably small, and unimaginably hot. However, it started cooling as it began to expand. The very fabric of time and space were formed then. Paul Davies (23) gives an excellent account of what happened after that.

At 10-35 seconds, gravity broke free from the single unified force, and the inflationary phase began. During this awesomely brief period of expansion, antigravity overpowered all the other forces. Space began to balloon out, and the universe increased

to the size of an orange as it continued to cool.

At 10-32 seconds, inflation ceased, the false vacuum began to decay. All the energy locked up in the expanding universe was then released in a fireball, causing it to heat up quickly to a value of 10-27 degrees. The universe was a radiant orb—the HIRANYAGARBHAH of the VEDAS. At this time, the strong force broke loose from the electroweak force. With this second break in symmetry, the newly released energy began to congeal into praticles of matter such as quarks and electrons, along with particles of antimatter—the mirror images of matter. The temperature began to drop again.

By the time 10-12 second since planck time had elapsed, the temperature had dropped to a still staggering value of 10-16 degrees. The entire universe was contained in a region about the size of the solar system. Quarks could now bind into protons and neutrons under the influence of the gluons. The matter and antimatter began to annihilate each other.

Consider for a moment the implications of matter—antimatter annihilation. If the same amounts of matter and antimatter were formed at 10-12 second, then the universe would have ended at this point, in one last burst of radiation. SOMETHING had to break this symmetry. Fortunately, one of the predictions of grand unified theories is that the proton itself is unstable, though its lifetime is very long. In this prediction lies the key to the imbalance between matter and antimatter.

Davies explains; "When the proton decays, it emits a pi meson and a positron. The pi meson decays into two photons, while the positron can annihilate the electron to give two more photons. What started out as an atom of matter ends up as pure radiation energy. By this process, matter has been completely converted into energy without encountering antimatter. Now every physical process can be reversed, which means that we can conceive of energy turning into matter without the production of antimatter. This process, greatly speeded up, could explain how matter came to exist." (23).

Let us recall the state of the universe back when it was only 10-32 second old. Davies describes it as follows : "the cosmos was filled with a broth of weird, unrecognizable particles, some of them extraordinarily heavy, packed to a density of 10 73 kg. meter, and bathed in heat at a temperature of 10 28 degrees. The universe was at that time so young that light could not have made its way the equivalent of one-thousand millionth of the distance across a proton since the first moment." (23).

Here, the superheavy X particles come to the rescue. They transmit the grand unified force and introduce the lopsidedness between matter and antimatter. Though an equal number of X and anti-X particles were created in the first moment, the

decay rate of the X particles is only slightly higher than that of the anti-X particles : about one part in a thousand million. This suggests that for every thousand million antiparticles of antimatter, a thousand million plus one particles of matter are created. It is from this tiny residue of matter that the entire universe is made.

This means that almost all the matter that was created in the big bang disappeared within a split second, alongwith all the cosmic antimatter. The cosmic radiation produced in this process was spectacular : about a thousand million photons for each proton and each electron that survived. Today, this radiation has cooled down to about 3 degrees above absolute zero. This background energy, which can be measured experimentally, agrees very well with the one in a thousand million particle-antiparticle imbalance predicted by the grand unified theory. Thus, science can now explain not only how matter was created, but can also account for the present ratio of matter to energy in the universe.

To return to our discussion of cosmic evolution, at 10-22 second, the particles we see today in their familiar form did not exist. Quarks moved about independently: photons, W's and Z's did not exist independently. Then, as the temperature continued to drop, the electromognetic force separated from the weak force. A sudden phase change occurred, as when water freezes into ice. Suddenly, electrons, neutrinos, photons and quarks took on their familiar identity.

By the time a millionth of a second had elapsed, the remaining matter in the universe had clumped into protons, neutrons and mesons. Still later, as the temperature continued to drop, the remaining antiparticles, such as the positrons annihilated, producing large bursts of gamma rays. Three minutes after the big bang, protons and electrons fused into atomic nuclei. Hydrogen and helium nuclei then appeared. The electrons, however, were still much too energetic to permit atoms to form.

Much later, the third break appeared in the symmetry of the forces. Rick Gore, a writer for NATIONAL GEOGRAPHIC, describes what happened when the electromagentic force finally separated from the weak force : "After 100,000 years, the temperature had dipped to 3,000 degrees. Electrons bound with the nuclei, creating full-fledged atoms. At this point, photons, the energetic particles of light and other forms of electromagnetic radiation, were freed from a long bondage with matter. In a sense, a glowing fog that had permeated the infant universe was dispelled. The universe began to assume its familiar appearance of darkness punctuated by islands of starlight." (24).

Light could now travel through space. From the hydrogen atoms, quasars began to form, and then clusters of galaxies and stars, along with non-radiating or

(*Continued on page 8*)

VISION OF GOD

(Karam Narayan Kapur, 6A/31 W.E.A. Karol Bagh, Delhi)

Christians and Muslims believe that God lives in heaven. According to Bible God made man in His own image, which would also imply that He possesses a form. But as it is impossible for man to go to Heaven during his life time to have His vision, nothing has been mentioned in their scriptures about God's vision.

2. Hindu's on the contrary, believe that God is Formless, Subtle, Bodiless and All-pervading. Yet mention has been made in the Upnishad about Brahma-Shakshatkar (God's vision) (Shvet. Up. 1-16, 2-16) How then is it possible ?

3. God is subtle and all-prevading and, as such, He is present in the soul of man which also is subtle. Rig Veda, (1-164-20), makes it clear that God and soul are bound together by the tie of friendship and sit on the same tree. But this does not mean that soul is having vision of God every moment. God is All-Pure but the soul is besmeared with impurities of evil deeds and this stands heavily in the way of his having vision of his Lord. He can, however, cleanse himself of the impurities by having recourse to Yoga. In Samadhi, the last step in Yoga, his impurities melt away and his mind becomes steady, clear and calm. He can then have the vision of his Lord.

4. In the eleventh Chapter of Gita it is stated that Arjun saw the vision of God through the grace of Krishna. That vision was personification of God in terms of the Rig Vedic text (10-90-1) which states allegorically, that God has thousands heads, thousands feet. It is evident that on seeing the vision of God Arjun did not obtain salvation there and then but had to live upto the end of his life, to suffer the sorrow of the death of his son Abhimanyu and other relatives and enjoy pleasures of life. Even in Samadhi the Yogi, after enjoying God's bliss for some moments of time, has to come down to the arena of life and work out his destiny. The one effect of this vision of God is that it instils in the mind of the devotee a great urge to evolve himself and attain moksha (Liberation).

5. It has been said that the seeker of God is in the hopeless position of seeking one whom he cannot possibly recognise. Moreover, the seeker may be deluded in thinking that on the path of God realization he has come to the end where, in fact, he may have only reached some mile-stone on the way. It is stated in Svetaswar Upnishad

(2-11) that in Samadhi the Yogi sees fog like, smoke-like states, sun, air, fire fire-fly, lightning and crystal light before getting the vision of Brahm. In samadhi the soul is illuminated with his blissfulness and effulgence.

6. It is said that saint Hildegard (1098-1180) saw "a fair human form" who declared his identity in the following words : "I am that Supreme and fiery force that sends fourth all the sparks of life. Death has no part in me, yet do I allot it, wherefore I am girt about with wisdom as with wings. I am that living and fiery essence of the divine substance that glows in the beauty of the fields. I shine in the water. I burn in the sun and the moon and the stars. Mine is that mysterious force of the invisible wind. I sustain the breath of all living. I breathe in the verdure and in the flowers, and when the waters flow like living things it is I. I formed those columns that support the whole earth...All these live because I am in them and am of their life. I am wisdom. Mine is the blast of the thundered word by which all things were made. I permeate all things that they may not die. I am life."

(Quoted on page 270-271 footnote in the Bhagwad gita by Dr. S. Radhakrishnan).

7. Some instances of other devotees have been reported in which they saw the vision of God, or their dieties, saints or masters whom they had worshipped. Evidently, these dreamy visions were projected by their own minds in conformity with their assiduously nurtured beliefs and faith in as much as a vision of another diety, saint or master, other than the one worshipped by them would not have satisfied their devoute aspirations.

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(*Continued from Page 6*)

"dark" matter such as gas and dust. In these galaxies, countless stars live out their allotted lifetimes. Eventually, the largest stars die in giant explosions known as superhovae, producing huge amounts of gas, dust, radiation, and all the known elements from which new stars are born. Circling around the second and third generation stars are remants of the primordial dust clouds from which planets are born; and on some of those planets there may be life, perhaps even life such as our own.

(*To be Continued*)

Genesis of Universe
A Concept from Aitereya Upanishad

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Aitereya Upanishad is in the tradition of Rigved. It is very ancient about ten thousand years old. Here we will compare the Aitereya concept of genesis of the Universe with that of the Modern Science.

Aitereya holds that there was only One Atman at that time before the world came into being. There was nothing else moving. Atman thought of producing the worlds.

The modern scientists take it granted that there was a space filled with the premordial gas. From this premordial gas, the Gas-Drops developed and then a Primitive Fire-Ball came into existence. Sir Lowell tells that this Primitive Fire Ball exploded and produced this world. He adds further that the explosion was perfect. Had there been a mistake of a fraction of a second there would not have any hydrogen formed and then this type of world could not have been produced. This concept of Sir Lowell shows the presence of accuracy to a fraction of a second in that explosion. That means there was some thought or knowledge based on which the big bang took place. It is interesting to note that Lowell's theory is given by Sage Vashishtha about ten thousand years ago and it is recorded in the Mahabharat.

This presence of knowledge pointed out by Lowell is depicted by the Sage in saying "He thought of producing the worlds". Here the sage clearly states that the genesis of the Globe was thoughtful and not an accident.

The modern scientists take it for granted that the space and gas were already present; how they came into existence is not at all considered by the scientists. Nasadeeya Sukta states that the Atman prepared the space first and then Ambha was created. The word Ambha is very scientific, it means a material producing sound.

Aitereya says in stanza second—"He Produced these four worlds namely अम्भः मरीचीः मरम् आपः—Ambha, Marichi, Mara and Apa. Ambha is beyond the light and

heat. It is superior to the light and heat (Teja). The interspace is Marichi. This earth is Mara and below this is Apa."

Here Aitereya tells the order how the four parts of the Universe developed. Out of these four, Ambha is the first and formost. It is beyond the scope of heat and light (Teja), states Aitereya. This means that before the formation of heat and light, Ambha existed. We cannot see that Ambha with the help of light because it is subtler than the light.

This is a true statement because modern science admits that the premordial gas was cold. It is only after the formation of the Gas Drops and the occurance of the Gravitational force therein that the Heat appeared and the light was emitted.

Taittiriya Upanishad, Mahabharat and other literary works state that Akasha, Vayu, Teja, Apa and Prithvi appeared from the Atman in that particular order. Here the order is Atman, Ambha, Marichi. Marichi means Teja. So if we compare the two orders we can find that Ambha means Akash plus Vayu. The Modarn scientists assume that there was a space with the premordial Gas at the begining of the world. Similarly this sage has taken the space and the gas together and named the thing an 'Ambha'. As that premordial gas was very much rarefied it was moving and hence there was production of sound waves; that is why the name Ambha is given by the sage, meaning thereby sound-producing material.

After Ambha there formed Marichi. Marichi means Teja which includes light and heat. According to Nasadeeya Sukta Ambha was scattered to begin with. Then it formed 'Abhu' i.e. Gas-Drops. This Abhu was covered by lighter matter and naturally there was heavy matter in the centre. This was due to Gravitational force. It was then due to the pressure that in the centre of Abhu heat developed. From this heat everything else came into existence. This description of Nasadeeya Sukta is very scientific. We admit that due to the gravitational force in the Gas-drops heat formed and the Atomic reaetions started. This added to further heat and pressure, ultimately causing the big bang. Due to this explosion, the primitive matter was thrown out along with the heat and light. These gasious balls of heat and light were named as Marichi by the sage Aitereya. These Marichi are present in the space, so the space represents Marichi and Marichi represent the space. Please note here that we call our Sun as Marichi.

After the Marichi formation, Mara came into existence. Aitereya specifies that Mara means our Earth or a planet. The modern science admits that from the stars all the planets are formed. So they agree with our sage. After the formation of the planets due to certain process, water appeared on the planet. Apparantly, this statement appears to be erroneous, because the commonly accepted order is Teja—Apa and then Prithvi. If we think a little more we can accept the order Mara and then Apa. Please consider the planets Mercury and Venus. These are the planets i.e. Mara, but still there

is no water on them. Water will be formed there after a few millions of years. The same may have happened in the case of the Earth. If we consider Mars, we see that the planet is in existence but still there is no water on it. There was water on the Mars, lacs of years ago, it will form again after a lacs of years, but at present Mars is witnout water i.e. Apa is absent. In the case of the Moon also we see that the planet Mara is existing but there is no water or Apa. Thus we can see that the sage has not done any mistake in the statement that Mara appears first and then Apa comes into existence.

In Mantra 3 Aitereya says thus "Atman thought that now the Lokas are ready and so he shall prepare Lokapalas. He took out Purush from Apa or water and prepared a form."

Ambha, Marichi, Mara and Apa are the four Lokas. These four Lokas needed guardians. So the Atman thought of preparing guardians. Earlier He had prepared the four Lokas in order from Himself. Now He had to prepare the guardians from Himself or from the four Lokas. There was a chain in the production of the Lokas. Atman prepared Ambha first. This Ambha contained it in the Atma-tatva. From Ambha Marichi appeared. Marichi contained Ambha as well as Atma-tatva. From Marichi appeared Mara which contained Atman, Ambha and Marichi. Last of all Apa came into being from Mara and naturally it contained Mara, Marichi, Ambha and Atman. This is just like ordinary water which contains dust particles or Mara, there is warmth so the water contains Marichi, there are gases dissolved in the water which are nothing else but Ambha, and there is Akasha in the water which includes Atma—tatva as well. Thus, water contains everything.

Now, Atman wanted to produce Lokapalas, the gaurdians, so he had to extend the chain already in existence. As Apa included all the previous Lokas or elements, Atman thought of producing the gaurdian from the Apa, the water. It is well-known that life originated from water. The modern science has accepted this concept.

Purush means a vital force of life. All the Sanskrit scholars explain this word Purusha as Pure Shayate iti Purushah (पुरे शयति इति पुरुष:). The thing which lies in the city of this body is Purusha. But I totally disagree with this definition because, 'Sha' from 'shayati' is not present in the word Purusha. The letter is S ष। So I explain the word as Pura+Ush—Puram Ushati iti Purnsha (पुरं उषति इति पुरुष:). The thing which burns the city of the body is Purush. The Energy with which burning, or to be more scientific, oxidation takes place in the body is Purusha. Thus, life force is the Purusha which is responsible for the oxidation processes in the living body. This life force Purusha is originated from Apa which includes all the other four basic elements namely Mara, Marichi, Ambha and Atman. Hence Purusha also consists of all these four plus Apa. The Atman is the creator of life and is also the occupier of the life. The life described here is the original form of the life,

In the mantra 4, Aitereya narrates that the Atman heated that primitive form of the life. After proper incubation, there appeared a mouth just like that which appears on incubation of an egg.

From the simile of the egg and the mouth formation, it is evident that the sage goes from the known to the unknown just as our scientists do today. It appears that the sage had studied the embryology to its fullest extent as compared to the modern embryology.

Aitereya further tells that first of all the mouth formed. From the mouth Vak appeared and from the Vak Agni generated. Then developed the the nostrils from which the Prana developed and from it the Vayu or air developed. Then formed the eyes. From the eyes developed the apparatus of vision and from the vision Sun-light came into existence. Then formed the ears. From the ears the apparatus of hearing and from it directions came into existence. Then developed the skin from which hairs appeared and from hairs appeared the plant world. Then came the heart, from the heart appeared the mind and from the mind appeared the Moon. Then the umbilicus appeared, from it came the Apana, and Apana presented the Death. Then came the penis from which the seminal fluid appeared and from it Apa got formed. Thus a cycle from Apa to Apa completes. From this Apa another life form starts.

Here the sage narrates how a foetus is developed and at the same time he tells the development of the Virata Purusha. This description of foetal development is surprisingly accurate as compared to the modern embryology. It is true to the modern sceince that the mouth or the stomodium appears first. At the end of one month the foetus posseseses only the head and mouth. In the fifth week nostrils appear. At the same time the Palate, tongue, uvula and larynx develop. So the statement that Vak or voice develops from mouth is true. It is true that eyes develop some time after nostrils because to the 12 mm embryo nostrils are present but no eyes. At the 14 mm stage eyes are seen. After eyes. ears are formed—this statement is agreed to by the modern science. Later on skin, heart, umbilicus and penis are formed in that order. This order is true to the modern science.

If we consider this order of formation, it appears that according to Aitereya, the heart developed during the third month of the embryonic life Shrimad Bhagawat which is written later, around 4500 B.C., clearly states that heart developes in the second month. This was supposed to be wrong upto December 1972, because it was held that the heart developed in the fifth month of pregnancy. But Dr. Robinson of Queen Mary Hospital, Glasgo, England, used the Diasonar apparatus and recorded the heart sounds during 7th and 8th week of pregnancy. His work proves the statement of our sage. It is quite shocking to note that the most recent discovery of the modern science is already recorded in the ancient Indian literature, ten thousand years ago. This shows how science was

well-advanced in those days. The difference between Aitereya and Bhagwat shows that the science was active and alive in the ancient times and research was going on continuously, steadily and independently.

Another shocking news is also recorded here. Aitereya says that the directions came into being from the ears. This is absolutely true to the modern science. Up, down, left, right, straight, oblique, verticle, horizontal etc. are the basic directions which are understood by the Labyrinth situated in the internal ear. The labyrinth is composed of three semicircular canals and is very small about 20 mm×15 mm and is situated in the bony part of the skull. It was discovered by MacNally in 1925; before that it was not known to the modern world. Ross and Tait worked on it and found its function of recognising the directions in 1936. If the labyrinth is destroyed there will not be any direction to that animal. Thus directions originate from the labyrinth or the ear. The discovery of 1925 and 1936 is recorded in Aitereya Upanishad ten thousand years ago. Then is it not our duty to study our ancient heritage to help the science ?

"Vak gave rise to the fire" says the sage. This is true because the Vak of Virata Purusha is radiation or electromagnetic waves. It is true that electromagnetie waves can produce fire. The human togue also sets fire, everywhere and many a times burns minds of others.

According to Aitereya the origins of the Sun and the Moon are from different sources. The Sun originated from the eye while the Moon from the mind of the Virata Purusha. The different source is reflected in the different nature of the soil of the Moon. It is seen from the recent work on the soil collected from the Moon that the Lunar soil has no relation with the Solar matter, it is different. So the scientists assume that the Moon might have come from another Sun.

Umbilicus gave rise to Apana and Apana gave birth to the Death. This statement is really fantastic. Let us see how true it is. The umbilious stands tor the abdomen. It is formed in the second month of the pregnancy. At the same time Apana and Death are formed. Before the second month all the cells are vigorously multiplying. One cell divides giving rise to two. Hence, there is no death to that cell. Every cell is independent in taking nutrition and oxygen. Each cell lives independently and multiplies. So there is no natural death to these cells. In the second month there forms a connecting stalk or Nabhi. With the help of this connecting stalk the foetus starts taking nutrition and oxygen from the maternal blood. After the formation of this connecting stalk all the cells depend for their nourishment and oxygen supply fully on the connecting stalk. Hence their life depends on the Nabhi or the connecting stalk. If the connecting stalk stops working due to a kink or any other fault, all the dependent cells die due to lack of oxygen and nourishment. Thus death came into existence from Nabhi. By the

time of formation of the connecting stalk, differentiation of cells is complete so they cannot secure nutrition and oxygen by themselves. These cells can give rise to the cells of their own functional category, but not the independent cell of the original type. The work of reproduction is taken up by some specialist genetic cells. Hence the cells cannot live continuously by multiplication. This means that the Death has born.

The sage says that the Death is due to Apana. This statement is also true. Apana means a degrading energy. Apa means down while Ana means to take. The digesting energy is Apana Vayu, because it breaks down the bigger molecules of food to make them smaller and simpler so that some energy is released. This Apana which works on the food material must also be working on our own body; because every body is a food. Taittiriya Upanishad also says that any body is a food. Any living body is a food of another living body. Hence Apana is capable of breaking it down as a food material. Naturally it works on the body in which it stays. This phenomenon that Apana digests its own body is seen in starvation when all the fats and carbohydrates and even the proteins of the body are burnt down and used to save the life. As the body material is digested, it dies sooner or later. Thus Apana can take the body down towards the Death. This process takes a long time, but it is a continuous process since the formation of Apana in the second month of pregnancy-life when the Nabhi originates. This process is going on without our knowledge. The modern science also does not know this process. It is not even imagined by the modern scientists. But the original thinker can see that this type of continuous Death process is possible, at least theoretically.

Apana means an energy which takes any thing downwards. The food which we eat goes down the oesophagus due to Apana. The food is digested and pushed down through the stomach, doudenum and intestines due to Apana. Defecation is also a work of Apana. Throwing cut the urine as well the foetus is also the work of Apana. Discharging the seminal fluid with sperms is also a function of Apana. Thus, whatever is thrown out of our body is due to the action of Apana. Hence throwing out the subtle body from the physical body must also be the function of Apana. Throwing out subtle body from the physical body is the Deaih. So Death also is the function of the Apana.

The real meaning of Apana is the digesting energy which throws out any thing from the living body. But this meaning is not understood by the scholars. They hold that the foul gases produced by the digestive processes are Apana. This meaning is quite degrading and disgraceful.

Yoga speaks about a process by which Apana is reversed and this causes immortality. Here also many people think that Apana means the gases produced by abnormal cr imperfect or incomplete digestion, so they put the heel on the anus to

close it tightly, so that the gases will not pass out. This is almost impossible to achieve. It is also impossible to reverse the direction of the intestinal gases, and if at all it is done, it will be harmful to the living body, The intestinal gases will never reach the spinal canal i.e. Sushumna. So this process will not cause immortality. These gases are foul so if at all they reach the spinal cord, they will invite Death by meningitis or Myelitis.

If the meaning that I have given be accepted, the whole process becomes acceptable, at least theoretically. Apana is a degrading energy. It should be reversed so that it should become upgrading; instead of breaking down the big molecules to simple ones, it should form bigger molecules from the simple ones. If this can be done then only death can be avoided by a Yogi. Intestinal gases can never do this job. On the contrary, if there are plenty of gases, one cannot be said to be healthy; he is unable to enjoy his full life, leave a side being immortal. Healthy man has no gases in his intestines.

The statement that the Penis developes after Nabhi or the connecting Stalk is true, because Nabhi is formed in the second month while penis is formed during third month of pregnancy. Penis is an apparatus of reproduction while Reta i. e. the seminal fluid, is the cause of reproduction. The seminal fluid of the Virata Purusha is water because the life originates from the water. Science accepts that all the living creatures have their origin in water. Without water there cannot be any life.

In this way the Atman prepared a Purusha. But then He thought that how can this live without me ? Even if his eyes see, ears hear, skin feels touch, Apana digests the food, mind thinks, penis reproduces, he expresses desires by speech and moves about by Prana, even then how can he live without me ? Though the separate energies are at work how can Purusha live as a single entity or as one unit without cooperation and correlation with each other of these energies ? It is not possible. So there should be some governer to control these energies. That control was to be taken over by the Atman. So Atman decided to enter that body. He entered that body through the vertex of the skull and occupied his Chitta situated in the heart. Thus the life controlled by the Atman started in this Universe.

Thus all the philosophy written by Aitereya is based on pure science. His thoughts are scientific and are true to the modern science. If we study these ancient scriptures our modern science will get benefited.

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THE COSMIC LAWS

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A keen study in the practical field of life reveals that the main cause of human sufferings is delusion, caused with one's own ignorance and sensual attachment with the various worldly objects. The delusion keeps the mind on imaginary levels and restricts to know the reality of mental and physical aspects apparent in this universe. The web of delusion continues to grow with various tempetations, attractions and impressions and ultimately engulfs the whole mind. As such, web of delusion is related with the field of matter, as clearly explained hereafter in the stages dealing with matter and spirit, so the deluded persons come, actually, in the category of materialists according to the scriptures. In the Oxford dictionary and other authoritative dictionaries, a materialist means a person who is un-spiritual and believes in the philosophy of materialism that nothing exists except matter and its various manifestations ; and gives exclusive attention to material prosperity, Being with a sole belief in matter according to their philosophy, different from the scriptures, the materialists are supposed to be composed with tranquil mind and resolute intellect. If they do not feel so ; but suffer from delusion and mental depressions ; then their sole belief in the matter needs modification and addition of some other beliefs which might solve the problem of their pleasures and pains appearing like a 'HIDE AND SEEK' play.

Besides the two, mentioned above, there is another category of materialists concerned with academic education. They clain themselves or regarded by others to be religious preachers or scholars. Such controversial position arises when such people cling solely to their literary knowledge and do not give adequate attention to its practical side necessary for realising the truth underlying such knowledge. Their mental constitution remains similar to the materialists and suffer in a wrose way ; because their knowledge never indentifies with the worldly events. For example, some scholars dare to edit the original verses of the scripture of Bhagavad Gita which is valid for thousand years for its true universal wisdom. Perhaps, the vanity of their literary education restricts them to know that the scripture is concerned with the knowledge of activity of life in a very subtle form. Being so, only men of action can know the true meaning of the verses only by living an austere life. Gita teaches perfect way of life and puts the two extremes of war and peace on their appropriate places. Their intended modification in any one verse not only spoils the theme of Gita but also of all Vedic scriptures. It would,

therefore, be advisable for such scholars to stop such undertakings and do not cause confusion in the world which is already bewildered and restless. If their ambition is irresistable, they had better to write their own book with a separate name by borrowing the verses from Gita as many as they like. Let Gita stay in its original form for the several hundred millions devotees.

As a result, it seems quite clear from the above explanations that, mostly the people all over the world, irrespective of their beliefs and religious formalities remain unable to transform their mental constitution made of material perceptions into moral and spiritual forms and continue to suffer with a deluded state of mind.

So far, I have dealt with the nature of material ego. Now, I proceed to describe how the Vedic scriptures say the truth in different regions of mind, matter and God on the basis of divine laws. I will mention here only those laws useful for the theme.

Field of Matter :

It consists of five gross elements named as : Earth, Fire, Air, Water and Ether. The matter is eternal in its existence ; but apparently everchanging. The proportionate combination of the elements create varieties of manifestation in the universe. The elementary knowledge in the field of matter is called science. Science can never determine the true nature of moral and spiritual things ; though matter and spirit have special relationship in bringing forth the life activity. Any attempt by the scientists in this regard will always be fruitless. The spirit is incomprehensible.

Organs of Perception : (Gyan Indrian).

Five :

EYES, EARS, NOSE, TONGUE, SKIN.

Sense Objects : (Tanmatras).

Five :

SIGHT, SOUND, TASTE, SMELL AND TOUCH.

These five objects of senses are the material objects existing in the field of matter. A mind made of such objects without giving consideration due for moral spiritual disciplines relates to a person who is called materialist. The senses store the material objects in the mind.

Organs of Action

FIVE : Hands, Feet, Mouth, Generative organ and organ for stool ejection. Besides their other functions, these organs help to transform literary or perceived knowledge into wisdom for practical use in life.

Causes of Human Sufferings

There are three classifications concerned with the causes of human sufferings.

1. **Adhyatmic** : It concerns with the sufferings which arise from one's own mind and body. As already explained while dealing with the subject of materialists, delusion, born of ignorance and attachment, is the root cause of human sufferings.

2. **Adhidaivic** : It concerns with the sufferings from ELEMENTARY FORCES such as Storm, Fire, Floods, Earthquakes and other likely things.

3. **Adhibhautic** : It concerns with the sufferings from insects, animals and other beings such as tigers, wolves, reptiles, scorpions etc.

Faith :

(SHRADHA) : Here, faith does not mean a belief which is speculative and changeable. According to the scriptures, faith means firm confidence gained on rational basis. For having a rational faith, it is essential to know the difference between ignorance and knowledge. The knowledge enlightens and frees the mind from worldy influence and enables to see the world in its real form for right actions and peaceful thoughts ; while the ignorance deludes the mind, causing worldly bondage and sufferings. By knowing the difference either from a worthy teacher or an experienced person in relevance with the knowledge outlined here, the mind becomes inspired to move towards liberation with the emergence of such rational faith. Such faith is a central force which, remains steadfast till the intended goal is achieved.
Gita Ch. 4, V40, 4I and Ch, 17, V. 1 & 28.

Field of Mind

There are three Gunas namely, SATTVA, RAJAS and TAMAS, born of prakriti which bind fast the body with the indestructible dweller in the body. The Gunas are primary constituents of the prakriti or nature and are the bases of all substances. Sattva Guna prevails suppressing Rajas Guna and Tamas Guna ; Rajas Guna prevails suppressing Sattva Guna and Tamas Guna and Tamas Guna prevails suppressing Sattva Guna and Rajas Guna. No Guna is free from duality—pairs of opposites such as cold and heat, pleasure and pain, success and failure, optimism and pessimism, attraction and repulsion etc. One point or resolute intellect can only be achieved when the self goes

beyond the regions of Guna and abide in the spiritual realm also called Turiya, Liberation, Divine wisdom, Brahman or Jivan Mukti.

Sattva. Goodness—is pure, illuminating and healtl.y. Fruit of Sattvic actions is pure. Performance of all obligatory or prescribed duties without attachment to action and to the fruit thereof is sattvic. The detailed information about Sattvic knowledge, action, intellect, firmness, pleasure and other things can be known from Gita mainly in chapter 14 and 18. Despite all goodness, Sattva binds by attachment to happiness and attachment to wisdom. Such attachment is again an illusion. Illusion is an ignorance. Actually, the wisdom is the product of prakriti or nature ; so, happiness and wisdom are environmental influences from prakriti or nature. By abadonment of such attachments, self becomes totally free from environmental influences. Then man becomes fully enlightened and gains resolute intellect. Gita Ch. 14, V. 6.

Abandorment of Attachments :

The reason of abandonment of attachment to happiness and attachment to wisdom have already been explained above ; while attachment to action and attachment to the fruit of action are mentioned below.

Attachment to Action :

It gives rise to a false idea of 'I and MINE' which means arrogance. Arrogance makes one's thinking irrational and darkens the true form of action ; while all right actions are ordained and based upon universal principle of life and not the belonging of any person. Gita Ch. 3, V, 9 & V. 27 ; Ch. 4, V. 41 and Ch. 5, V. 10 ; Ch. 18, V. 23.

Attachment to Fruit :

On the other hand, attachment to the fruit of action, which is anticipated from an un-certain future, causes numerous divisions and agitations in the mind and makes the performance of action so shaky and imaginary that it remains irrelevant to the action. Gita Ch. 2, V. 27, V. 48, V. 49, V. 50 and V. 51,

In consideration of this, both types of attachments for action and its fruit, being causes of arrogance and illusion, are condemned by the scriptures, advising that work done as a duty for the sake of sacrifice yields maximum fruit; as the mind, in this way, remains fully concentrated on the action for efficient performance. By leaving such attachments, a wise man sees inaction in action and action in inaction. By this, it means that a doer feels free from all agitations and bondages of action while doing all necessary actions. Gita ch. 4, V. 18, V. 20, V. 21. V. 23: Ch. 5 V. 10 & Ch. 18, V. 23, Ch. 5, V. 8 to V. 14.

Obligatory Actions :

Besides the other necessary actions, required to be done in the course of one's life, these obligatory actions, as prescribed by the scriptures namely YAGYA (Sacrifice), DAN (Gift, charity or donation) and TAPAS (austerity) should also be performed, leaving aside attachment to the actions and the fruits thereof. Acts of sacrifice, gift and austerity are purifiers of the wise; but not accounted here or hereafter if done without rational faith. Ch, 17, V. 28; Ch. 18, V. 6 and V. 5, V. 9 and V. 23. Performance of Vedic rituals, identical to prescribed duties, gives a deep impact on the mind of an aspirant and remains a permanent source of inspiration for doing the right actions. Also, Yagyas, performed in the temples ceremonially for Vishwa Shanti or for some other purposes, are most important to bring mass awareness and keep the people in the religious fold.

Note : Except the mention of rituals at this place, the other contents in this technique are beyond rituals and mythology in a real form of basic truth of life. Anybody can make avail of it. The people, all over the world, need insight to know the basic truth of rituals and mythology of their faiths and religions; such tendency would reduce hostility or intolerance towards each other and create good understanding for a peaceful way of life.

Nearly all religions believe fundamentally in a major factor that man reaps the fruit of his actions. We all, therefore, need to examine the nature of our actions whether the actions are in relevance with the teaching of the scriptures and also applicable in the course of our practical life positively so that a common way of coexistence might be determined.

Yagya : Performance of right acts as a duty for the sake of sacrifice. Such acts comprise domestic, social, religious, moral and spiritual duties.

Dan : (gift charity or donation) That gift which is given as a duty, desiring no service in return, in a fit place, right time and to a worthy person is held to be Sattvic (pure type).

Donation gives inner joy, if given from the wealth earned probably by fair means and by working in harmony. In a real sense, all economic activities of great men of noble deeds, especially who lead, are based upon sacrifice for maintaining the order of human society.

Tapas : (Austerity or penance) As is mentioned in Bhagavad Gita, there are three types of austerity named as austerity of body, austerity of speech and austerity of mind, explained briefly as under.

(i) **Austerity of body :** This type of austerity is concerned with body. Body is chief as a doer. Gita Ch. 17, V. 14 says in this regard as "Worship of gods, Brahmans, elders, the wise, purity, straightness, continence and non-violence—these are called the austerity of body".

As to derive inspiration for cultural development, based on an ideal life, one needs to have an attitude of devotion and reverence towards the personalities and ideals as mentioned in the said verse. Mother, father, spiritual teacher and guest are also included in the catagory of gods by the Vedas. Mother and father are regarded as gods for their affection and the spirit of sacrifice for their children; as their attitude is divine and can not be measured in the terms of money and other material things. Above everything else, parents expect from their children, atleast, to be respectful and not to hurt them with harsh words. Guru is regarded as god, Mother and father give physical body while a guru gives birth to a divine wisdom for a peaceful and prosperous life. Wise and also a saintly guest is also regarded as a god. Such guest spreads good reputation. Popularity, thus gained, increases the chances of cooperation with the people for a good fortune, long life and paradise after death.

The personalities and ideals mentioned in the verse have their own specific significanees for a divine growth in an aspirant.

(ii) **Austerity of speech :** Speech which is not offensive; but truthful, agreeable, benefieial and concerned with the regular recitation and study of the sacred texts. Gita Ch. 17, V. 15.

Speech plays a leading part for gaining a successful life. For the purpose, true knowledge of virtues and vices is essential.

(iii) **Austerity of mind :** Cheerfulness of mind, serenity, self-control, purity of mind and meditation. This is called the austerity of mind. Gi ta chapter 17, V. 16.

The afore-said threefold austerity of body, speech and mind, practised by a steadfast aspirant with utmost faith, having no desire for fruit, is said to be the Sattvic type of austerity.

Foods : The food which is savoury, blend nourishing and agreeable and increases longevity, energy, strength, health, joy and cheerfulness is dear to the people of Sattvic type.

Dharm, Arth, Kam and Moksh : As classified in the scriptures of Vedas, these are four aims of life.

Dharm ; It means different duties of righteous nature.

Arth : Economic understanding.
Kam : Genuine desires free from sensuality.

The classification of the four aims is for realisation of all human aspirations categorieally in achieving a perfect way of life. The method of realisation, necessary for any aspirants, is to practise appropriate austerities for Dharm, Arth and Kam, side by side, also practise meditation, while in the stage of Sattva Guna, for an adequate development. Thus, by continuous practice of right thought for the world and of the state of thoughtlessness conducive to the purification of the thought, Moksh begins to emerge automatically and ultimately assumes the form of fullness. Then, all the four aims become fully realised.

Meditation : It is a technique for withdrawing senses from their objects and create a state of thoughtlessness for perfect stillness of mind. It refines thought for integrity of mind and serves as a medium for unity between mind and transcendental state, called Turya or the realm of God. It removes all mental and physical depressions and leads towards pure way of life. Sixth chapter of Gita is concerned with the technique of meditation.

Turiya or Transcendental State or the Realm of Spirituality—

Meditation and austerity, if adequately developed, ultimately achieve the state of enlightenment and human perfection. Mind then becomes free from worldly attachments and knows the true value for an appropriate use of its worldly objects.

Rajas Guna : Rajas is the nature of passion which gives rise to cupidity and attachment. It binds fast the embodied one by attachment to action. Greed, activity, undertaking of actions, restlessness and desire rise when Rajas is predominant. Fruit of Rajas is sorrow. The detailed information about Rajas concerned with knowledge, action, intellect, firmness, pleasure and other things can be known from Gita in chapter 14 and 18.

The process of realising the four aims, mentioned in the field of Sattva Guna, remains blocked in the field of Rajas Guna, owing to confusion which arises from attachment with actions and the fruits thereof concerned with the three aims named as Dharm, Arth and Kam. By abandoment of such attachments, an aspirant achieves the higher stage of Sattva Guna. Chapter, V. 23 and V. 34.

Tamas Guna : Tamas, to be born of ignorance, deluding all embodied beings, binds fast the embodied one by carelessness, indolence and sleep. Absence of discrimination, inertness and error arise when Tamas is predominent.

☆☆

HEALTH AND DIET

Lionel Fleetwood : Durban (South Africa)

Indians in India need to believe that the flesh diet of the English was what allowed them to conquer India's vegetarian millions. This point is at best debatable. But it is certain that diet has a lot to do with the well-being of individuals, and a nation is just the social expression of a large collection of individuals

We must be careful of what we eat, both to avoid harm and to gain benefit. Vegetarianism is often scorned as unhealthy, because a vegetarian diet may be short of necessary nutrients. But there is recent sound evidence of the benefit of vegetarian diet. In New York, a study was made of patients with heart desease. One group was put on conventional drug thereby. Another was put on a vegetarian diet, low in total calories and low in fats. The group on a vegetarian diet did better, in fact, so much better that their arteries, previously clogged by atheroma became unclogged. In other words, the vegetarians became biologically younger than those treated by drugs.

Bear in mind that this was a low-calorie, low-fat diet, You can't eat all the ghee and mithai you want and stay young and healthy forever. But these results bear out the words of our saints and rishis over thousands of years. Vegetarian diet is good for you.

But vegetarian diet can be bad also for you. A steady diet of 'dhal' and rice is not likely to make healthy children or healthy adults. Indians are noted for their small stature. Why ? Part of the answer lies in the fact that their total calorie intake in generally low. Part of the answer lies in the genes ; but this has a lot less to do with the matter than some people think. A lot of the answer lies not in how much we eat, but in what we eat and how we prepare it.

Let's look at the basic structural members of the body—the bones. Without healthy bones, you can not have a heatlhy body. In fact, in Hebrew as in Arabic the word for 'bone' is the root of the word for 'strength'. Healthy bones need calcium, phosphates and vitamins D.

In Birmingham about ten years ago a group of Asian children were studied. This group tends to suffer from rickets in the U.K. where there is seldom much sunlight to turn substances in the blood into Vitamin D which promotes the health of bone. Indian

children in any case tend to stay indoors a lot, and when they do go out they cover themselves in accordance with tradition and social practices.

The doctors believed at first that the children were not getting enough vitamin D or its precursors, or enough calcium and phosphate, in their diet. They were surprised to find that the diet contained adequate amounts of these nutrients. But for some reason, they were not doing the job.

Eventually the riddle was solved. The children were eating foods with adequate calcium, but the calcium was not getting into their blood. Something was preventing its absorption. Calcium is absorbed as a single atom with a double positive charge—in other words, as a cation. But cations can easily combine with other substances. The combination will not be absorbed into the body by the normal processes of uptake in the gut.

The doctors found that the calcium ions were combining with substances called phytates and oxalates in the gut. This combination is indigestible, and passes out of the body in the stool. Phytates and oxalates are present in vegetables and in grain. So it seems that the culprit lies in the vegetable part of the diet.

The doctors went a step further, and were able to say that the part of the diet causing the problem was the 'roti'. Phytates in roti locked up the calcium, and this led to bone disease. In india, these children would have had enough sunlight to overcome the problem in a round-about way. In England, there was no such relief for them.

But why did English children, who ate just about the same food but prepared differently, not have the same problem ? The answer lies in the fact that English bread is leavened with yeast. Enzymes in the yeast break up the phytates in the bread, so that calcium absorption is not affected. So when the Asian children started to eat bread instead of roti, their uptake of calcium increased and their bones became healthier.

Does this mean anything for us ? Certainly. If we want our children to reach their full potential, let's see that they have bread made with yeast sometimes, foods rich in calcium often, and plenty of sunshine. Don't assume that bread from a bakery is made with yeast : more often than not, it is not. So we've included recipe for a good, tasty bread that you can make at home. You can use the leavened dough to make puri, paratha and roti too.

Delicious, nutritious wholewheat bread

1(1/2) kg wholemeal flour
2 teaspoons salt

(*continued on page 28*)

Why Have We Been Born on Earth ?

J. Mahadeva, U.S.A.

Oh beautiful soul, for what purpose have you been born ?
Why have you put on this costume called the human form ?
Why have you come upon this earthly stage ?
What is the reward you are seeking for your performance,
and to whom will you go for your daily wage ?

Some people think that they have been born for no other reason except to enjoy the pleasures of their senses. They live for themselves, for their whims, moods, little joys, future plans and past remembrances. These persons become addicted to their petty feelings because they have lost their character, their strength of soul, by foolishly getting involved with their own egos and personalities. They came on to the stage to play the part that was given them by the Director, but instead of playing their part they get personally involved with the other actors. Then they completely lose their power of discernment and start thinking that they don't need GOD. They think, "I will do it MY way." They become slaves to their minds, bodies, and egos.

Such a human being has no peace of mind. He is constantly performing for his ego or for other egos. Such a person is always worrying about what other people think about him. Such a person is always seeking appreciation and recognition, because he mistakes his personality as his own self. His commitment is very shaky because he is unable to make up his own mind, because his mind is controlling him. He is possessed by his own self-will and imagination. He imagines himself to be something which he is not. In this state of confusion he feels lost, and tries to cling to whatever he can identify with. He goes from one fascination to the next, from excitement to boredom, from boredom to excitement. Eventually he dies without ever realizing the goal of this human life.

The avoid this unfortunate scenario, it is necessary to THINK BEFORE YOU ACT. First, you have to know what is your part, what are your duties and responsibilities ? Are you really familiar with your part ? If you don't know your part, how well will you play it ? And if you don't play your part well, what will be your reward ?

We are here to do good karmas (good actions). We are here to play the part of good human beings. That's all. If we are good human beings we will accumulate good karmas which will set the stage for a better part in another drama. Eventually, if we keep doing our duty, we will be given the chance to play alongside the Lord Himself. In

other words, we will experience the Eternity of Divine Love in our hearts and we will feel very close to God.

If we are selfish, eventually nobody will want to be with us. We will feel more and more isolated, individualistic, egotistic, wain, and proud. In this confused state of mind, people forget that they are playing a drama, and they start to think that this drama is real. Then the little problems become big problems. and little obstacles become mountains of difficulty. It this state of self-delusion, they become easy prey to superstitions, false ideologies, religious fanaticism, political propaganda, cultural manipulations, and other types of brain-washing. Once they have been programmed to think in a certain mind set, they become fixed in their views and opinions. The narrow-mindedness, bias, and bigotry that results from all of this, further prevents them from overcoming their own ignorance, and hence, they become beset, with a stubborn collousness and insensitivity to the Truth (about their own self).

We have not been born to prove what is right and what is wrong, what is true and what is false. We have not been born to prove that one religion is better than another, or that one race is better than another. No, we were not born to play a part in that nonsense. The people playing in that drama are not really happy. Inside they are very insecure, insincere, frustrated, and miserable. The only people who are truly happy are the ones who are NOT performing for any egos and personalities (including, especially, their own). Those real human beings are living a life of purity and simplicity. They are doing all actions for that Supreme Lover and Beloved who resides in the innermost recesses of the Heart. And though they seek no reward, they shall be rewarded ...for they shall realize His Presence in the Hearts of All.

How Can We Help One Another ?

What can you do to be helpful to those around you. How can you help your relatives and friends, your loved ones, your family ? How can you help your community, your state or province, your country ? How can you help humanity ?

First, you have to open your eyes. If your eyes are shut you will not see what you are doing or where you are going. If you don't know what you are doing or where you are going, how will you give directions, guidance, or assistance.

If a husband is blinded by his ego, how can he give love to his wife ? If a wife is blinded by her emotions, how can she give love to her husband ? If a father is blinded by his desires and ambitions, how can he give direction and protection to his family ? If a mother is blinded by her moods, how can she give guidance to her children ? If a son or daughter is blinded by their self-will, how will they become wise and courageous. If a brother or sister is blinded by jealousy or envy, how can they learn to cooperate, share and prosper ?

The First Step

So, the first step is you have to open your eyes. That is, you have to drop your images and personal bias and narrow-mindedness. Along with these, you have to drop your stubbornness and false sense of belonging. You DO NOT belong to your moods, emotions, desires, self-will, jealousy, envy, and other negative states.

The State of the World's Children 1989

A Convention on the Rights of the Child

Children have no political power. They do not vote, and their opinions carry little weight with governments. They are therefore totally dependent on their parents or guardians to act in their best interests and to protect their rights.

For many children in the world today, that protection is manifestly not enough. Millions of boys and girls are physically or sexually abused, or economically exploited by the families that are supposed to provide them with security and love. In an even larger number of cases, children are denied their rights by forces beyond the family's control—by war and natural disaster, by unemployment, poverty, and their parents' lack of education.

In our times, governments are still recruiting children to fight wars, employers are still exploiting the children of the desperately poor in fields and factories, and national and international economic forces are still allowed to inflict permanent mental and physical damage on young children who, no matter what the external circumstances, have a special right to protection for their growing minds and bodies.

To support families, or to compensate for their failings, there is a need for a broader social and legislative consensus on what is and what is not acceptable in the treatment of the young. And it was to help in the creation of such a consensus that the idea of an International Convention on the Rights of the Child was first proposed by the government of Poland, during the International Year of the Child (1979).

Since then, the delegates of some forty governments have been meeting regularly to try to draft such a Convention in the form of a legal agreement which will be binding on all states by which it is ratified.

Negotiating a detailed agreement across many different political and cultural systems has not always been easy, but from it all a consensus has emerged in the form of a draft text which, it is hoped, will be adopted by the General Assembly of the United Nations in the fall of 1989—the tenth anniversary of the International Year of the Child.

The children's rights set out in the draft Convention can be broadly grouped under the headings of Survival, Protection, and Development.

Survival is a right now denied to more than 13 million under-fives who die each year, mostly from readily preventable causes. Protection includes the child's right to a name and a nationality, to be shielded from abuse—physical, mental or sexual—and from involvement in warfare. Development implies the child''s right to adequate nutrition, primary health care, and basic education.

In practice, a statement of the child's rights is a statement of adult responsibilities. It is the responsibility of all adults, of governments and of the international community, to create and maintain the circumstancvs in which families themselves can protect the rights of the child.

If families fail their children. or if circumstances such as war or disaster or absolute poverty prevent families from protecting their children's rights, then governments and the international community again have the responsibility of quickly rebuilding the essential walls of physical and mental protection around the vulnerable years of childhood.

The new Convention on the Rights of the Child provides an internationally accepted moral and legal framework for such adult action. By its very nature, it cannot be enforced in the same way as domestic laws are enforced by domestic courts. Its effectiveness, therefore, depends on the mobilizing of public opinion in both industrialized and developing worlds to create a new awareness of children's rights and a new sensitivity—on behalf of press and public and politicians—to violations of those rights.

(UN News letter dated 18-3-89)

□ □

Continued from Page 24)

30 g fresh yeast
3 teaspoons sugar
750 ml lukewarm water

Mix the yeast and a little lukewarm water in a bowl until the yeast dissolves. Sprinkle on the sugar.

Sift the flour and salt into a second bowl. Add the yeast water and the remainder of the lukewarm water to the flour to form a dough. Knead this dough by hand or in a mixer until it is smooth throughout. Cover it with a damp cloth and leave it in a warm place to rise. It must double in bulk : this takes about an hour. Prepare puri, paratha or roti of this flour as you may like.

(Source : Veda Jyoti, Durban, December, 1988)

Vedas are the revelation of God

By Kamla Prasad Arya, Ahmedabad

VEDAS are not the books. It is knowledge, which is beyond the creative power of the Souls. It is devine revelations. Souls may search it out from the eternity. VEDAS are the eternal knowledge. It is infact qualitative possession of God. Shadow is always with its object, smell is always with earth, sound is always in space, heat is always in fire, similarly the knowledge is always with God. It can safely be told that the knowledge is God and God is knowledge.

The mind is a delicate gadget blessed by God to the human being. This gadget has the inherent power to capture the knowledge. All sorts of knowledge are available in the vast space. It is up to the human being as to which knowledge he search out from the eternity. Just as a carpenter takes out chairs, stools, benches and cots etc. to his liking from a wooden log and just as a potter takes out jug, chotties and plates etc. from the earth, as per his liking, a man takes out the knowledge of his liking from the space by inquisitive concentration of mind on the subject.

There lay different furnitures of different designs in the wood. There lay different toys and utencils etc. of different designs in the earth. There lay different knowledge in the space. A man can endeavour and gain the knowledge as per his liking at any time.

Once a man has captured knowledge he may apply it and also preserve it in his memory. He may also ordain his knowledge to his next generation. In this fashion knowledge dwells in the world in the human memory from generation to generation.

A man can preserve his memory from life to life. Every one has certain knowledge and culture from the previous birth (life). It is always possible to keep knowledge preserved from birth to birth (i. e. from present life to next life).

In fact when the creation of world takes place, certain emancipated souls having completed the emancipation period of 31040 000 000 000 yrs. (i. e. one PARANT KAAL), take non-venereal birth as primogenial saints in the primordial world. These primogenitors have the knowledge duly preserved in their memory, all the while during the aeon of emancipation and they, therefore, ordain the same to the generations.

In this fashion the eternal knowledge exist for ever.

When a man speaks out the knowledge for others, his words, in the shape of ether of the sounds get absorbed in the space. These ethers prevails in the space for ever and can be recaptured by the gadget (mind) any time when a man intends so to do.

The knowledge dwells in two kinds of cycles as under :—

(i) During the course of searching concentrations mind captures, the "**feeling orienting waves** from the space. The feeling (i. e. knowledge) is then expressed in words. Once it is vociferated, the sound waves get immediately absorbed into its parent body i. e space. This forms a cycle of thoughts, sounds and waves which goes on for ever.

(ii) A man learns the knowledge from preachers. He preserves it in his memory and teaches the same to the subsequent generation in his present as well as future births. This forms a cycle of hearing (i. e. learning), remembering and teaching, which goes on for ever. This procedure was known as SHRUTI and SMRITI PRATHA, (श्रुति एवं स्मृति प्रथा).

At a very later stage from creation of world, when the population increased and the moral of the people degraded the memory proved to be an unviable media to preserve the knowledge. The learned saints, therefore, evolved the science of alphabets to represent the vociferable sounds and thus the science of documentation was applied for preserving the knowledge, in this fashion. The Transformation of VEDAS (i. e. knowledge) took place from the memorial form to the documentary (i. e. Book) form.

Thus the Vedas are eternal, everlasting devine knowledge within the gaining ability but beyond the creative ability of the human beings.

☆☆

NEWS AND VIEWS

RE-EDUCATING THE ASIAN MASSES

Unemployment among college graduates in many Asian and Pacific countries is about 30 per cent and has been measured at 43 percent in one country.

At the other extreme, many of the region's farmers, often with little or no education, now have increasing opportunities to earn substantially more from improved crop varieties and farming techniques. Clearly, formal education is no longer the infallible passport to wealth that it once was.

What has happened ? The short answer is "development". Scientific and technological progress is now so rapid and pervasive that conventional education can no longer keep pace.

"The pre-eminent educational issue now," say the *Economic and Social Survey of Asia and the Pacific 1988*", is one of preparing individuals for full participation in a rapidly changing work environment requiring new skills. The appropriate concept of manpower development would be a continuing life-long educational process."

But human resources development obviously goes much further than the work-place. Dramatic changes in, for example, transport and information technologies within a highly competitive, dynamic and unpredictable world make acquisition of the new expertise a matter of sheer national economic survival.

In the villages, the simple technologies of an efficient stove or sanitary latrine can spell the difference between physical life and death.

Thus, for every one of the region's estimated 2·8 billion people the basic challenge is to adapt more quickly and to a far greater degree than ever before. And given the necessity for change, which direction and what methods would be most beneficial ?

Such is the range of issues addressed by the Jakarta Plan of Action on Human Resources Development that was adopted by the United Nations Economic and Social Commission for Asia and the Pacific in April 1988.

Although the Plan is still in its early stages of implementation it supplies, as a framework for other activities, a new concept of development goals based on socio-economic parameters.

Thus, it emphasises, for example, indigenous technology and social considerations as much as glamorous high technology and profits. It will look at least as closely at ways to improve the delivery of all the different kinds of education as at what is being taught.

Women, rural youth, the aged and unemployed will all be among its special concerns within an overall goal of mobilizing the totality of the region's human resources through a continuous process of learning and re-learning at home, in the community and at work. In short, life-long education, carefully keyed to the ever-changing situation, for everyone. (UN News letter dated 25-3-89

Rerception to Pt. Nardev Vedalankar

On arrival in India, Pt. Nardev Vedalankar (75), General Secretary of South Africa Arya Pratinidhi Sabha was felicitated at a meeting in Hanuman Road, Arya Samaj premises on 27th December, 1988. It was held in co-opertion with Sarvdeshik Arya Pratinidhi Sabha, Arya Pradeshik pratinidhi Sabha, Vishwa Hindu Parishad and Antar Rashtriya Sahayog Parishad.

Panditji was garlanded by Swami Anand Bodh Saraswati, (President Sarvadesik Arya Pratinidhi Sabha), Prof. Veda Vyasa (President Arya Pradeshik Pratinidhi Sabha), Shri Ashok Singhal, (General Secretary, Vishwa Hindu Parishad), Pt. Brahma Datt Snatak, a freedom fighter and journalist. Pt. Snatak had gone to South Africa in 1985 to participate in the Diamond Jubilee of the S. A. Pratinidhi Sabha in Durban and P. M. Burg Session in a delegation from India. He also addressed the International Sanskrit Conference Westwille (S. A.) University.

Pt. Snatak said that during his visit to South Africa in 1985, he had seen the good work being done by the Arya Samaj in South Africa under the able guidance of Pt. Vedalankar. He has trained a band of young persons as "Purohits" and his publications in English on the various facets of Arya Samaj movement have become popular all over the world.

Pt. Vedalankar said that all Hindus, believing in different faiths, must come together. He was trying for it in South Africa where the people of Indian origin are more than one million in number, he added. They have been able to shake off caste prejudices and are trying to propagate the Aryan message among the native population as well. Pt. Nardev Vedalankar went to South Atrica in 1947 and worked there as teacher in Gujarati in an Indian school and university. He has been incessantly working as Vedic missionary in that country by his speeches and writings, which has endeared him to all.

Swami Anand Bodh Saraswati, President of the Sarvdeshik Arya Pratinidhi Sabha assured Pt. Vedalankar of all his co-operation.

Office Secretary, S. A. P. Sabha.

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Editor : **S. C. Pathak**

Vedic Teachings

GLORIFICATION

THE FITTEST TO BE GLORIFIED

अग्निः पूर्वेभिऋषिभिरीडयो नूतनैरुत ।
स देवां एह वक्षति ॥ (ऋग्वेद : १-१-२)

TRANSCRIPTION

AGNI PUURVEBHIR RSIBHIRIIDYO NUUTANAIRUTA
SA DEVAAM EHA VAKSATI (Rig. 1, 1.2)

WORD-MEANING

(AGNIH) Self-effulgent God (Who leads all on the path of progress) (IIDYAH) is worthy of adoration (PUURVEBHIH) by ancient (RSIBHIH)[1] men of learning (able to interpret the Vedas) and by (NUUTANAIH) new ones (those who are devoting their time and energy to the study of Divine lores) and (UTA) also by others. It is (SAH) He who (IHA) in this world (AA+VAKSATI)[2] bountifully bestows (DEVAAM) virtues (on human beings).

INVOCATION

Oh Self-effulgent God, You are indeed the Leader of the human race, being their sole Inspirer in this world. You are, oh Lord, the fittest to be glorified by human beings. You alone indeed, are worthy of adoration by men of all colours and creeds, not only by those who have already attained maturity in learning and are able to interpret the Vedas correctly; but also by those who are concurrently engaged in the study of the Vedic Lore. Even others amongst us, oh My Lord, who are not so well learned or are even devoid of learning should glorify you. Glorified in this way by all, oh God, be gracious to bestow upon us in particular and on the whole world in general great powers such as true and useful knowledge. Oh God Almighty it is only you and you alone who grants us all that we need and desire in this world. **—Elucidation by Satyanand Shastri**

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1. According to Nirukta (1, 20, 2) one who has realised (visualised) 'dharma' (the essence of 'dharma') is called Rishi.

2. The word 'vaksati' has been derived from the root "vah (I, U) to carry". Here it is used in the causal sense.

Editorial

The Three Great Enemies of Man.

Who are the three great enemies of man ? These are anger (क्रोध), passion (काम) and greed (लोभ). Even one of them is capable of ruining a man's righteousness; and if, God forbid, all the three overpower a man simultaneously, his spiritual annihilation is total.

Anger overcomes man's power of discernment. In a fit of anger such a person can kill anybody, or can kill even himself. He loses his balance of mind and his intellect starts vacillating. A short-tempered man is never happy in his life and society also does not respect such a person. Anger (क्रोध) is, therefore, considered a devilish attribute and, as the great saints have correctly said, it leads to the gateway to hell.

The second enemy is passion (काम) which creates pain and restlessness both in the mind and body. Though very enchanting and alluring, it denudes a man of his reasoning. A person, when overpowered by passion runs amuck like a wild horse, chasing sensual pleasures and ultimately falling in the muddy pool of sins. Gita has rightly said, कामैहृतज्ञानः, that is, Passion destroys man's intelligence and knowledge. Even a great saint like Vishvamitra could not resist the great urge of passion and fell its victim. A man who is subdued by passion can not follow the path of righteousness in his life and suffers great ignominy.

The third enemy is greed (लोभ). A greedy person does not care even for his relatives and friends, and he does not accept constraints of social norms and religious laws. His honour, his name and fame is all destroyed. Vedas have, therefore, ordained to man मागृधः कस्य स्विद्धनम् that is, do not covet the wealth of others

Anger, passion and greed are thus the three great enemies of man and are capable of leading him away from the path of righteousness and virtue. The only way to defeat them is to protect ourselves by the shield of knowledge (ज्ञान) and the purification of mind through the study of holy scriptures.

S.C. Pathak

Fine Arts in Vedas

By Inder Dev Khosla, Advocate

Arya Vanprastha Ashram, Jwalapur (Haridwar).

Definition :

Art is the language of heart. Dr. Vasudeva Sharan, a well known authority on this subject, describes it as "spontaneous, unspoiled expression of the heart of a person who is in ecstasy." He further adds, "art draws the picture of the thoughts and imagination of an artist." When one looks at a beautiful object of nature, namely at the vastness of the sea, snow clad mountains, panoramic view of the rising sun, blooming of flowers in different hues, the charming beauty of the moon, running noise of the streams and the songs of the birds, his/her heart is spontaneously moved and there is an urge to give expression to it in words or in landscape. These beautiful objects appeal to the heart and thus give rise to an urge to give expression to the same.

Art is above all vices, of which a person normally suffers, viz. anger, jealousy, passion, hate etc. On looking to a beautiful piece of an art one forgets about himself and is thus free from the cause of the vice. Romain Rolland describes art as "The greatest artist is one who lives the finest life." Mahatma Gandhi also subscribes to this definition. Moreover, this definition fully supports the view that art is free from all vices because a person with finest life must be free from all the vices. Mr. Herbert Spencer's description of art is "It is the flower of life. EITAREYA BRAHMAN says "आत्म संस्कृतिवीव शिल्पानि" that arts are indeed the culture of the soul. Art is the barometer to ascertain the standard of intellectual development, philosophy, dexterity of a society.

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।

(अथर्व: 12-1-1)

Truth, honesty, generosity, moral austerity, dexterity, art and industry etc. govern the destiny of a land. This is further confirmed by Lord Krishna in Gita.

योगः कर्मसु कौशलम् । Any act performed with devotion and conscientiously is art.

According to poet Keats "A thing of beauty is joy for ever."

God the Greatest Artist

This whole universe is a wonderful piece of God's art. The real beauty of His art lies in the fact that He creates without hands and feat. अपाणि पादो जवनो ग्रहीता. (Upnishada Shveta Shvtar—III—19). God has no hands and feet yet He does everything. God is called Vishvakarma according to Vedas. He is a creator of His own special kind. An un-paralleled artist Vishvakarma (विचक्मे Rig. 1-7-16). He is कविर्मनीषी—Kavi-manishi (Yaju 40—8). He is a poet, a thinker par excellence. His main pieces of art are (i) this universe (visible art) (ii) Vedas (uninvisible art). The beauty of His art lies in the fact that though of the same species one creation differs from the other. There are billions of men, women, beasts, birds and plants but each differs from the other.

अस्मा इत्काव्यं वच उवथमिन्द्राय शंस्यम् ।
तस्मा उ ब्रह्मयादृसे गिरो वधन्त्यत्रयो गिरः शुम्भन्त्यत्रयः ।

(Rigveda 5-29-5)

देवस्य पश्य काव्यं महित्वाद्या । (Atharv: 5-10-5)

See the excellence of His art. He is a master artist. One of the attributes of God is षोडशी (Shodashi) i.e. the possessor of sixteen arts.

यस्मन्नजातः परो अन्यो अस्ति य आविवेश भुवनानि विश्वा ।
प्रजापति प्रजया सꣳरराणस्त्राणि ज्योति षि सचते स षोडशी ॥

(Yajurveda 8-36)

These sixteen arts of His are the source of the creation of this universe.

Vedas are the Products of Art

Whatever has been said about the definition of art in the foregoing paras, aptly applies to Vedas as would be clear from the following :

(a) Nirukra (निरुक्त) says साक्षात्कृत धर्माणः i.e. direct revelation from God to Rishies-knowledge eontained in Vedas has came down from God to Rishies, in their Samadhi. God is known as (पूर्वेषामपि गुरु) Purveshamapi Guru i.e. the first and the foremost preacher.

(b) The poetic rendering in Vedas is superb and complete in every respect viz., in the lofty ideas, grammatically and phonetically. All the vedic mantras are bound either by उदात्त (Udatta) अनुदात्त (anudatta) or स्वर (Swara). These mantras are also beautifully bound in meters—(छंद). In fact they are the main source of language of the world. We are fortified in this statement by Prof. Max Muller who says "Vedas may be called primitive; because, there is no other literary document more primitive than them. The language, the mythology, religion, philosophy that met us in Vedas, open vista of past which no-one could venture to measure in years." Mr. Valia in his book "Social Environment and Moral Progress" remarks thus, "we do have to admit that those higher cultural brains of Rishis who composed vedic hymns, containing higher types of morals etc. couched in a standard language, were in no way inferior to our classic poets like Milton, Tannyson etc. etc."

(c) Vedas are primarily musical, poetical compositions and are sung on veena and harmonium etc. etc. Mr. Vebar a, German scholar, says "The Hindu scale, sa, re, ga, ma. pa, dha, ni, sa has been borrowed by Persians from whom Western musicians borrowed in turn. I have moreover, hazarded the conjuction that even the gamma of Guide (French Grammer), English, (Gamut) goes back to Sanskrit and is thus direct testimony of Indian origin."

(d) Emphasis has been laid for correct pronunciation of Vedic hymns. Mr. Thobo in this connection says "the laws of phonetics in Vedas were nicely investigated because wrong pronunciations of even a single word bring wrath of Gods."

(e) Vedas are the spontaneous, unspoiled expression of the inspired Rishis at dawn of civilisation.

(f) Vedic verses are full of beauty, truth and lead us ultimately to bliss.

Kinds of Art

Art is mainly of two types (i) मूलकला, basic one, and (ii) उषायिकी useful fine arts. Here we shall deal only with the later viz., fine arts, which are further subdivided into five kinds namely—(i) Architecture (ii) Music and dance, (iii) Poetry and literature, (iv) Sculpture and (v) Painting. Painting, Sculpture and architecture are visible arts, and the rest are invisible ones. The word art कला finds its place in Rigveda.

यथा कलां यथा शफं यथ सन्नमयामसि उतवः ।

(Rig. 4.47.17)

Just as loan is repaid slowly and slowly, so also dexterity and art develop slowly and slowly.

In Upnishadas too, the word art occurs thus,

अ प्राचि दिक् कला, दक्षिण दिक् कला, उदीची दिक् कला एव सौम्य ।
चतुष्कलः पदो ब्रह्मणः प्रकाशवान् नाम ।।

In this shloka in East, West, North and South, Art has been described and has thereby proved that in reality purest light is shed by God on all sides who is called (चतुष्कल) Chatushkal.

Brahman grantha and Panini too have referred to work of art thus शिल्पी, कासशिल्पी, चारु शिल्पी (Ashtadhyayi). We now deal, seriatim, these fine arts as narrated above.

(a) Architecture (वास्तुकला)

Besides so many other scattered references in our Vedas, Kanda IX and hymn 3 of Atharva-Veda mainly deals on this subject.

उपमितां प्रतिमितामथो परिमितामुत ।
शालाया विश्ववराया नद्धानि वि चृतामसि ।।
(Atharv : 9-3-1)

We construct houses symmetrical, spacious, airy, strong, well measured and useful in all respects.

हविर्धानमग्निशालं पत्नीनां सदनं सदः ।
सदो देवानमसि देवि शाले ।।
(Atharv: 9-3-7)

This comfortable house contains corn store, Yajnshala (यज्ञशाला) lady's compartment. This is the house where learned people are welcome.

ब्राह्मणा शालां निमितां कविभिर्निमितां मिताम् ।
इन्द्राग्नी रक्षतां शालाममृतौ सोम्यं सदः ।।
(Atharv : 9-3-19)

Let the everlasting air and light make comfortable the house that is built up with skill and knowledge and is measured and erected by learned architects.

In Rigveda too references exist regarding invincible houses and palaces built of stones, iron, gold etc. etc,

यमः सदना ते कृणोतु । (Atharv : 18-3-52)

Architects build houses for you.

राजाना सत्रमदृणीयमाना सहस्रस्थूणं बिभृयः सह द्वौ ।
(Rigveda : 5-62-6)

O King's minister ! dwell in many storied houses having hundred pillars etc.

शतं मा पुर आयसीररक्षन्नधं श्येनो जवसा निरदीयम् ।
(Rigveda 4-27-1)

Cities built of iron and gold protect me.

उपहूता इह गाव उपहूता अजावयः ।
अथो अन्नस्य कीलाल उपहूतो गृहेषु न. ।

क्षेमाय वः शान्त्यै प्रपद्ये शिवं शग्मशंयो शंयाः ।।
(Yaju : 3-43)

Our house should have arrangement for keeping cows and other animals yielding milk. There should be stores for keeping corn etc. Our houses should be well protected where peace and prosperity should reign.

(b) & (c) Music, Dance and Poetry

If we ponder deeply, we would not fail to find that there is chorus going on in the universe (संगीतमय संसार). This chorus lifts our thoughts and makes us in unison with God. We realise oneness with Him and feel elevated. Rishis have, therefore, described this world as (छन्दोमयजगत्).

न नादेन बिनागीतं, न नादेन बिना स्वर ।
न नादेन बिना नृत्यं, तस्मान्नादात्मक जगत् ।।"
(Bhatkhanday).

Without sound, there is neither song nor svara (स्वर). Without sound (नाद) there is no dance. This whole universe is but musical sound (Nad).

Music is one of the means to please God. Gita also supports this view.

नाहं वसामि वैकुण्ठे योगिनां हृदयो न च ।
यद भक्तायत्र गायन्ति तत्र तिष्ठामि नारद ।"

God does not dwell in heaven, nor in the hearts of the yogis; but He resides there where His devotees sing His songs. According to Shastras, a Yajna (sacrificial fire) is not complete unless सामवेदीय वामदेव्य गान is sung.

पवनाज्जायते नादो नादात्स्वरसम्भवः ।
स्वरात्संजायते रागः स रागो जन-रंजकः ॥

From wind sound (Nad) is produced, from Sound Swara (स्वर) came forth, from swara music is produced and by music one gets exultation. It thus follows that in music, yoga, dance, the whole list of arts is included.

नादरूपः स्मृतो ब्रह्मा, नादस्योजनार्दनः ।
नादस्या पराशक्तिः नादस्यो महेश्वरः ॥

Brahma, Vishnu, Shiva and Shakti are नादरूपः i.e. music incarnate.

With music they can be known.

"Devil does not stay where there is music,

Music is the greatest gift of God.

It puts to flight all sad thoughts"—Luther.

Dance

Music and dance are closely related. Each country, nay each province has its own style of dance. Just as out of sound (नाद) music is produced so also dance.

In Rigveda Indra (इन्द्र) has been called नृतु (Natraja).

नहि अङ्गनृतो न्वदन्यं विन्दाभि राधसो । (Rig : 8-24-12)

यार्यैः परिनृत्यति । (Atharv : 4-88-3)

The word नृतो is used for God in Rig : 8-24-12 (Natraj).

Women dancer has been described as नर्तकी (Reg : 10-32-6).

Poetry

Now dealing with poetry, we have to state that as already shown in the pregoing paras, Vedas are poetic renderings. Their verses are bound in उदात्त (Uddatta) अनुदात्त (Anudatta) meter (छंद) and in svaras (स्वर).

Singing of vedic verses is a detailed subject and is out of the perview of this short article.

In this connection, however, a reference is made to the books dealing with it (i) Naradi Shiksha (ii) Chhanda Shastra by sage Pingle (iii) Svarnukramni (स्वर्णुक्रमणी) by Kalyana.

There is seven important types of chhanda in Vedas, namely :—

(i) Gayatri (ii) Ushnik (iii) Anushtup (iv) Brihata (v) Panki (vi) Trishtup and (vii) Jagati.

युञ्जे वाचं शतपदीं गाये सहस्रवर्तनि ।
गायत्रं त्रैष्टुभं जगत् ।।

(Sam : 18-19)

I apply myself to the song which proceeds in a hundred ways and use the vedic speech which gives knowledge of a hundred articles. I sing Sam Veda, composed in the Gayatri, Trishtup aud Jagati meters, that gives a thousand instructions, takes in music a thousand directions.

गायत्रं त्रैष्टुभं जगद् विश्वा रूपाणि सम्भृता ।
देवा ओकाँसि चक्रिरे ।

(Sam : 1870)

The Sama composed in Gayatri, Trishtup and Jagati meters, the singers held up in all its parts and enlightened persons take delight in pondering over the mantras composed in the above meters. They get protection from fear thereby.

इन्द्राय साम गायव विप्राय वृहते वृहत् ।

(Sam : 1025)

Sing yea Psalm to God, sing a great song to the lofty Seer, who is Omniscient, Mighty, Revealer of vedic wisdom and adorable.

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।

(Sam ; 342) The learned musicians sing Samgan in Thy praise.

Vedas are read/sung in three different ways by क्रमपाठ (Krampatha) जठा पाठ (Jathapath) and घन पाठ (Ghana Patha).

अस्ता इत्काव्यं वच उक्थमिन्द्राय शंस्यम् ।
तस्ता ब्रह्मवाहसे गिरो वर्धन्त्य यथो गिरः शम्भन्त्य ॥

O Man, those learned people who practice for learning and correct their speech, they become poets and achieve affluency.

As already stated in foregoing para vedas are in pure poetry and God, who has bestowed the knowledge contained in it, is called कविर्मनीषी the greatest poet and thinker. His art is of two forms viz., (i) Vedas (ii) and this fine creation of universe.

Painting & Sculpture

स पूर्वया निविदा कव्यतायोरिभाः प्रजा अजनयन्मनूनाम् ।
विवस्तता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम् ॥

(Rig : 1.96.2)

निविदा कव्यता, Ved Vani has come down to us in the form of poetry from eternity through great God.

In Vedas instead of the word मूर्ति (sculpture) the word प्रतिमा (Pratima) has been used, which word is more appropriate according to Nirukta. संवत्सरस्य प्रतिमा (Ath. 3.10-3), Year in the form of sculpture.

What shape (प्रतिमा) would be of the lord in Sargatmik Yajna (सृष्टियज्ञ).

न तस्य प्रतिमा अस्ति यस्यनाम महद्यशः ।

(Yaju 32-3)

God has no form hence no sculpture of His can be.

देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वाच्छिद्रेण पाणिना ।

(Yaju : 1-16)

Some wicked (दानव) broke the arms of sculpture of Sun but devtas restored the same with gold

According to Dr. Anand Kumar Swami, there is a mention of painting in Vedas. He says that every vedic verse is in itself a picture. On the basis of these mantras, artists have drawn their painting.

एषा शुभ्रा न तन्वो विदानोर्ध्वेवस्नाति दृशये तो अस्यात् ।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ।

In this verse picture of morning (उषा) has been very beautifully drawn. Usha (morning) has been described as a young beautiful belle, who after taking her bath in a lake-water is coming out of it.

Before, closing, I would like to re-emphasize that vedic art has two important aspects—one internal and the other external, viz., outer side of a beautiful thing and its internal meaning. Every vedic art (कला) has some intrinsic meaning hidden in it. Without submit of internal thought, art is not of much value. There is a mixture of earthly and heavenly thought in it.

संविदानना विदा कवे श्रियां मा धेहि भूत्याम् ।
(Atharv : 12-1-63)

Art bears some lesson for life, besides outside beauty.

सुदर्शन नगरं एकोनद्वारं सहस्त्रं देवाना रूपाणि ।
आरक्षणार्थम् शोभनार्थम् ।।

Vedic art is thus the finest art as it fulfills the above qualities, including the one that it teaches us to lead the finest life.

We close our article with the saying of Bhartrihari who sums up the value of art thus :

He that knows not music,
Nor letters, or art,
Is but a beast incarnate.
Of what use is he indeed,
Sans tail, Sans horns.
He lives, but eats no grass,
That is the only good,
He Confers on men.

Time and Creation in the Vedas : A Modern Scientific Perspective

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Section-III—CREATION ACCORDING TO MODERN SCIENCE.

(*Continued from the previous issue*)

D. Where does it all end ?

In the words of astronomer Allan Sandage, "What is the fate of the universe ? Will it expand forever ? Will the stellar fires eventually go out ? Will all energy dissipate and the cold descend ? or will the universe one day collapse on itself in a big crunch ? Will...the heavens being on fire, be dissolved and the elements melt with fervent heat ? If that happens, the universe might bounce back out of the crunch and be reborn." (24).

The answer to this question hinges on two key issues : the expansion rate and the amount of matter in the universe. Concerning the first issue, Dr. Sandage reported in 1956 that the expansion of the universe appears to be slowing down. Of the four fundamental forces of nature, only one force can have a significant effect on the expansion : gravity. Therefore, to understand the dynamics of an expanding universe, we need to describe the gravitational interactions of all its components.

Consider two galaxies in orbit around each other. The laws of orbital mechanics state that, for this system to be stable, the mutual gravitational attraction must just balance their centrifugal force. Astronomers can measure the separation and relative velocities of the two galaxies, and then solve the equations to determine their combined mass—including any dust or invisible matter in the system. By this procedure, they can "weigh" all matter, radiating or not, which is tied up in galaxies and clusters.

Astronomers also need to determine the amount of non radiating matter which is scattered throughout space, rather than just the quantity which is bound up within the galatic systems. This is a far more difficult task. If the amount of dark matter exceeds a certain value, then the universe will eventually start to contract under its own gravitational force as tne expansion rate continues to slow down. However, if there is very little dark matter present, then the universe could possibly expand forever,

"What does non-radiating material consist of ? Besides gas and dust, it could include black holes, dim or burned-out stars, jupiter-size objects called "Brown Dwarfs" that were not quite massive enough to ignite into stars, assorted subatomic particles, and neutrinos. A good deal of this matter has already been captured by the galaxies, and most of the rest will probably fall into them within a few billion years. That leaves open the question of the neutrinos."

Do neutrinos have mass ? Nobody is able to answer that question, though it appears at present that they are massless particles. They can zip right through the earth because they are so insubstancial and carry no electric charge. However, they are capable of clustering into long intersecting filaments scattered throughout the universe. The study of neutrinos is one of the major concerns of cosmologists at present.

Most physical evidence now indicates the universe will expand forever. But, since we can not measure the size, age, or hidden mass of the universe with sufficient eonfidence, the question is far from resolved. In a 1976 paper, before the present decade of work on supersymmetry, J. R. Gott and his associates discussed various models of the universe based on the density of galaxies, the abundance of deuterium in outer space, and measurements of the deceleration parameter. Their model suggests an 'open' universe rather than a "closed" one. "This model describes a universe that is infinite in extent and that will expand forever. The case for an open universe is by no means closed, but it is strongly supported by the weight of evidence." (25)

In an open universe, the galaxies, stars, and planets will die a "cold" death as the cosmos expands forever. The stars will burn up their nuclear fuel and die. Some will explode as supernovae; others will become white dwarfs, neutron stars of black holes. The black holes will begin to eat up the other stellar remnants until they themselves evaporate away. The remaining neutrons aud protons will decay into positrons and electrons, which will annihilate each other. The resulting radiation will slowly weaken with the cosmic expansion a chilling thought indeed.

On the other hand, if there is more matter in the universe than is currently measured by conventional means, the expansion will continue to slow down until it stops and reverses itself. Then the cosmos will start to contract under the influence of gravity. The receding galaxies will begin to approach each other, and eventually merge with one another. The earth will heat up, and the sky will begin to glow like a furnace. The stars will start to boil and explode. The atoms will be smashed ; their very nuclei will then be smashed. The entire universe will implode upon itself in a "big crunch". The nuclear particles may disintegrate into quarks, but these will last only a fleeting moment until the entire universe shrinks into less than the size of an atomic nucleus. In effect, the universe will collapse into itself just like a massive black hole. At that point, space-time itself disintegrates. Even the final singularity of the black hole disappears, and nothing is left—nothing at all.

The closed, contracting universe is the scenario predicted by the ATHARVA VEDA. In it we find the following metaphysical speculation :

यदन्तरा द्यावापृथिवी अग्निरैत् प्रदहन् विश्वदाव्यः ।
यत्रातिष्ठन्नेकपत्नीः परस्तात् क्वेवासीन्मातरिश्वा तदानीम् ।।
(Atharvveda : 10-8-39)

अप्स्वाऽसीन्मातरिश्वा प्रविष्टः प्रविष्टा देवाः सलिलान्यासन् ।
बृहन् ह तस्थौ रजसो विमानः पवमानो हरित आ विवेश ।।
(Atharva Veda 10-8-40)

When (in the period of dissolution) the all-consuming fire passes between heaven and the earth devouring everything with flame, when all the directions remain as far as having their one lord, the fire only, where does live this wind or the soul then ?

"The wind then remains hidden in the atoms of the worldy objects ; the soul then remains hidden in material atoms. All the physical forces enter into their respective causes. There stands only one pure refulgent mighty measurer of all the world who prevaded all the regions of space" ATHARVA VEDA 10, 8, 39-40).

E. The Unanswered Questions

The death of the universe by fire or ice is still billions of years off. However, the question of how and when it will end still remains unanswered. At this point, physics ends and metaphysics begins.

Though they may have elegant theories, today's scientists lack experimental evidence either to verify or to refute them. Though they can build theories of evolution based on quantum fluctuations, they still have not answered the question of how the unusual "false vacuum" structure came to exist in the void at the beginning of creation. They cannot describe exactly how the fundamental forces were unified prior to the Planck time. Nor have they obtained accurate enough measurements of the non-radiating intergalastic matter to resolve the issue of an open, ever-expanding universe a closed possibly cyclical universe.

Treading on unfamiliar territory, asking unanswerable questions, scientists start to think about the deeper philosophical implications of their work and grasp for explanations. Some, such as Steven Windberg, tend toward nihilism : "The more the universe seems comprehensible, the more it also seems pointless." Some stand in wonder and awe at the precision and order of the universe, echoing the thoughts of Sir Issac Newton : "Whence arises all that order and beauty we see in the world". Others, such as Fritjof Capra and Albert Einstein realise that there is not only a grand design, but also a GRAND DESIGNER. They reiterate the words of Albert Einstein : "I want to know how God created this world." And then, they begin to look toward various other world-views for answers. Some look to Judaeo-Christian cosmology, others to Eastern philosophy, Those who look to the East have found some very compelling answers in the VEDAS.

To be Continued

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Sanskrit, the Mother of all Human Speech and Thought

P.N. Oak

Current concepts about the inter-relation of Sanskrit and other languages and the origin of languages are all confused.

Though it is generally conceded that Sanskrit is an ancient language, western ideas which dominate contemporary academic thinking hold on the dogmatic belief that Sanskrit is one among several ancient langugaes (such as Greek and Latin) descended from another common ancestor. That ancestral language they have never been able to name, and will never be able in the future too, because that language is Sanskrit itself and none other.

Another misconception prevalent is about the implication of the term Sanskrit. That name implies that it is a consciously developed and perfected language.

From that many scholars have argued that earlier there must have been one or more crude languages called Prakrit, from which Sanskrit was refined. Probably, they derived their theory from the idol maker who shapes a piece of unhewn rock into a beautiful image.

That analogy doesn't apply to language. Those who propagate such a theory themselves maintain that in the remote antiquity man was a barbarian. If that is so how could he have developed a superfine language, such as Sanskrit.

Instead of Sanskrit being developed from Prakrit it is the otherway round; namely, that other languages emerged as shattered bits of Sanskrit when the universal use and teaching of Sanskrit came to an end with the world Vedic government.

Along with the language, Sanskrit grammer too got shattered and European languages share Sanskrit's grammatical rules as illustrated by us in the proper context in various chapters of this book.

However queer, mysterious and unbelievable it may appear, it has to be admitted that Sanskrit is not a man-made language. Panini's grammer too corroborates the devine origin of the language. Man couldn't hope to develop such a perfect language. Man's

touch contaminates and distorts as is implied in our certifying products "untouched by hand" as pure. The same may be said of Sanskrit.

A paper read at the Royal Asiatic Society, observed about Sanskrit. 'It was an astounding discovery, that Hindustan over which so many conquerors had passed in wrath, and left foot-prints as they went, possessed in spite of the changes of realm, and changes of time, a language of unrivalled richness and variety; a language the parent of all those dialects that Europe has fondly called classical—the source alike of Greek flexibility and Roman strength, a philosophy compared with which, in point of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation, Plato's boldest speculations were tame and commonplace, a poetry more purely intellectual than any of those of which we had before any conception: and systems of science whose antiquity baffled all powers of astronomical calculation. This literature with all its colossal proportions which can scarcely be described without the semblance of bombast and exaggeration; claimed of course a place for itself—it stood alone and it was able to stand alone. To acquire the mastery of this language is almost the labour of lifetime. The utmost stretch of imagination can scarcely comprehend its boundless mythology. Its philosophy has touched upon every metaphysical difficulty; its legislation is as varied as the castes for which it was designed."[1]

Indian Antiquities (seven volumes, published between 1792 and 1800) edited by Thomas Maurice, observe (on page 415 of Vol. IV) that Mr. Hallhead "seems to hint that it (i.e. Sanskrit) was the original language of the earth."

All Western scholars who really apply their mind to the problem will find themselves concurring with Mr. Hallhead that Sanskrit is the oldest language and that it was spoken all over the world. To this we should like to add that Sanskrit was a language which was bestowed, as embodying the Vedas, by divinity on humanity. It was not developed by a human agency. Other world languages are shattered, twisted bits of Sanskrit.

Sanskrit Spoken by All

Some Western scholars and their camp-followers have propagated an erroneous assumption that Saaskrit was only the language of the elite. This is an assumption based on fault knowledge of history. We know from experience that in any given society, say English or French, the same language is spoken by everybody from prince to pauper though their style and standard of expression may differ. On the same analogy it should be realized that from time immemorial upto the Mahabharat war, and for some centuries

1. P. 392, Appendix No. XVI, W.C. Taylor's Paper of December 1834, Journal of the Royal Asiatic Society, Vol. II, quoted by E. Pococke in his book tittled India in Greece.

thereafter too, everybody from prince to pauper, master to servant, holy man to the devil, old men to children, judge or criminal, policeman or soldier, or hourse wife, midwife, sweepers to prostitute and burglars to burghers everybody spoke Sanskrit because there was no other language then. That is why all literature of ancient times is entirely in Sanskrit.

Maxmullar's Conclusion

That Maxmullar, the German scholar in British service, at least vaguely realized the primordiality of Sanskrit is apparent from his observation that "Sanskrit no doubt has an immense advantage over all the other ancient languages of the East. It is so attractive and has been so widely admired, that it almost seems to excite a certain amount of feminine jealousy, We are ourselves Indo-Europeans. In a certain sense we are still speaking and thinking Sanskrit; or more correctly Sanskrit is like a dear aunt to us and she takes the place of a mother who is no more ?"[2]

The meandering logic of Maxmueller in the above quotation typifies the confusion that exists in the minds of all Western scholars and their understudies. Maxmueller's first mistake is that he reckons Sanskrit only as one of the ancient languages and that too only of the East, while actually Sanskrit is the first and only language that global humanity used for millions of years. Later Maxmueller says that Indo-Europeans still "speak and think Sanskrit". He doesn't realize the inconsistency in first stating that Sanskrit is a language only of the East and then adding that even Europeans think in it and speak in it. Therefore, it would be right to conclude that though Maxmueller had vaguely realized, because of the scholarship, that Sanskrit formed the foundation of all languages yet as a Christian, as a European and as a highbrow official of the mighty British Empire, then at the very zenith of its glory, Maxmueller was unwittingly trying hard to key down the importance of Sanskrit against his own scholarly convictions.

Sanskrit 'Aarsha' Literature

Indian tradition unequivocally asserts that ancient Sanskrit literature comprising the Vedas, Upanishads, the Puranas and the epics is of divine origin and is 'aarsha' i.e. transeribed by inspired sages. The German philosopher Augustus Scheigel uncannily realized this as is apparent from his remark "it can not be denied that the early Indians possessed a knowledge of the God. All their writings related with sentiments and expressions, noble, clear, severely grand, as deeply conceived in any human language in which men have spoken of their God."[3]

At another place Scheegel remarks "Even the loftiest philosophy of the

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2. P. 163. Voi. 1, Chips from A German Workshop.
3. Wisdom of the Ancient Indians by A. Schiegal.

Europeans, the idealism of reason as is set forth by Greek philosophers is in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the fullflood of heavenly glory of the noon-day sun, faltering and feeble and even ready to be extinguished."[4]

Another German author, Schopenhaur opines "in the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life it will be the solace of my death."[5]

India the Origin

About all human civilizatian having originated from India and Hinduism Higgins observes "the peninsula of India would be one of the first peopled countries, and its inhabitants would have all the habits of the progenitors of man before the flood in as much perfection of more than any other nation......In short whatever learning man possessed before his dispersion......may be expected to be found here; and of this Hindustan affords innumerable traces......notwithstanding all......the fruitless efforts of our priests to disguise it."[6]

Higgins is a very discerning and honest Christian author because he clearly realizes that India, Vedic culture and Sanskrit form the very roots of world culture, and he accuses Christian priests of trying to hide the fact that all so-called Christian practices originate in Vedie culture.

The Divine Origin of Sanskrit

The Encyclopaedia Britannica (P. 70, Vol. 13, 1941 edition) by implication concedes the primordiality and divine origin of Sanskrit in observing that "Some scholars (among them quite recently W. Schmidt) see the insufficiency of usual theories, and giving up all attempts at explaining it in a natural way fell back on the religious belief that the first language was directly given to first man by God through miracle."

Logical, metaphysical thinking must not be dismissed as 'religious', it needs to be recognised that metaphysics is not only as much a Science as Physics but is in fact a wider science encompassing every branch of human learning under the sun. Unlike other sciences metaphysics cannot afford to take a one-sided or lop-sided view of the universe or a eertain portion. Metaphysics has to correlate them all and present a composite and consistent picture of cosmic life. When endeavouring to think about linguistics, therefore, if top-class thinkers are forced to admit that at the start of the world there must have

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4. Hostory of Literature, A. Schiegel.
4. P. 61, The Upanishadads, Introduction, Shopenhaur.
6, P. 66, The Celtie Druids, by Godfrey Higgins.

been a universal God-given language that must be considered as a scientific conclusion and not merely religious, philosophical or spiritual. If conferring such a language on humanity at the start was a miracle, what is wrong ? Because everything and every event in this world is a miracle if we come to think of it.

When some of the best scholars of linguistics thus openly confess at being baffled at the origin of languages, why not pay a little more serious and sympathetic attention to the consistent and categorical Vedic tradition that human civilization began with a head-start given by divinity itself by creating the first few generations of human beings equipped with the Sanskrit language and comprehensive Vedic knowledge about running human affairs with all their arts and sciences.

Rigveda Belongs to all Humanity

In the context of the above conclusions about the origin of human speech and alphabet let us consider the observation of Rev Morris Philip "After the latest researches into the history and chronology of the book of Old Testament, we may safely now call the Rigveda as the oldest book not only of the Aryan community but of the whole world."[7]

The reference to an Aryan community in the above quotation is of course not right because the term Arya signifies Vedic culture and not a race or community. But for that little flaw the main assertion in the above extract that the Rigveda is the oldest book of the whole world, is absolutely right. And Rigveda marks the beginning of God-given knowledge, Sanskrit speech and the Sanskrit alphabet.

Sanskrit the Common Language of all

Another scholar, H.H. Wilson has observed "the affinities of the Sanskrit language prove a common origin of the now widely scattered nations amongst whose dialects they are traceable, and render it unquestionable that they must all have spread from some central spot in that part of the globe first inhabited by mankind according to the inspired record."[8]

Thus a number of Western scholars of several nations tend to conclude that the Vedas, Sanskrit language and the Sanskrit alphabet form the very core and root of all human civilization.

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7. P. 213, The Teaching of the Vedas, by Rev. Morris Philip.
8. P. Ciii. preface to Vishnu Puran, Oxford.

This American Family Salutes India

(Following is a letter written in November of 1988, addressed to the people of India.
Editor)

Oh people of India, please accept the heartfelt thanks of this American family! We are truely grateful to you for maintaining your cultural heritage, for having the courage to hold firm to your Dharma, for taking the precepts of your saints and sages and putting them into practice in your daily lives.

India, Bharat, Hindustan, Aryavart ...by whatever name you call it, your country is withont any doubt the greatest country in the world. Since the beginning of creation, India has been the chosen birth place of countless saints and sages. Her culture is founded on the lives of great souls like Lord Rama, Sita, King Janaka, Yogi Vashista, Agni, Agirasa, Vayu, Aditya, Durga, Savitri, Harishchandra, Vyasa, Valmiki, Buddha, Krishna, Meera, Tulisdas, Rani of Jhansi, Rana Pratap, Guru Nanak, ...the list goes on and on. Your country has been established and sustained by the lives of these great souls. These are the souls who have built India into the greatest nation on Earth. Her culture is based on the lives of the Great Ones, and Her children have taken this Vedic culture to all the four corners of the Earth.

By our contact with wise and noble Indians here in America, this American family has been blessed with prosperity. This prosperity has come to us in the form of Divine Wisdom. Fourteen years ago, in 1974, I was very fortunate to meet a Wise Man from the East. At that time, I was confused and very ignorant, and did not have any understanding about life. But he told me to look to the rays of the sun, and that I would understand. He told me that I came from the Sun Dynasty, and that we (the human race) had a great heritage. He showed me the light. That light (Wisdom) revealed both the good and the bad. He taught me to confront my bad habits and narrow-mindedness and to realize my True Nature. Now, after many trials and tribulations failures and successes, my life has become steady and I have attained peace of mind.

In 1981, I married and started a family. Since the very beginning, our family has been strictly vegetarian—no meat, fish, egg, or alcohol. Also, because there are so many bad and distasteful programs on the TV, we have never owned a television set.

We are a very private family and do not mingle very much with outsiders. However, there are several good Indian families with whom we are acquainted, and by

whose contact our lives have been brightened. We love to meet real Indian families who have maintained their cultural ties, who are living simple lifestyles, who are real Hindus and not just 'name sake' Hindus.

Shortly after I met the Wise Man from the East, I changed my name to an Indian name, because I wanted that my name should inspire me to be like my True Self. Back in 1976 I legally changed my name from a christian name to Jai Maha Dev. We all have Indian names. My wife's name is Laxmi and our children are Raam (6 years old), Meera (4 years old), and Ravindra (1 year old). We just recently celebrated Ravi's birthday with Havan (fire ceremony). Unlike other Americans, we do not celebrate our birthdays by blowing out the lights (candles), and filling our belies with junk food. (It is unfortunate that many Indian families here in America have taken up this unhealthy and unwise custom.)

We have discarded many of the Western customs and have adopted many of the Eastern customs. This past Sunday we attended a 51 Kund Gayatri Maha Yagna at the Hindu Temple in Allentown, Pennsylvania. Swami Pragyanand, who conducted the ceremony, asked my son Raam (6 years old) to come forward to lead the assembly in the recitation of the Gayatri Mantra. To the amazement of all, he not only repeated the Gayatri Mantra but also led everyone in the translation of the Mantra in Hindi, and also led the assembly in the recitation of the Mahamrityinjaya Mantra. Many of the Hindus in the assembly hall were astonished that this 6 year old American boy knew these mantras by heart. It is a shame that many of the Hindu children in the West are memorizing T.V. commercials and nursery rhymes and are completely ignorant of even the Gayatri Mantra (which is the central mantra of the Hindus).

Day by day, my family is becoming more and more 'Indianized', whereas, more and more Indian families are becoming 'Americanized'. This is indeed a strange phenomena. We have left our cultural moorings because the American lifestyle caused us so much pain. We have found refuge in the Wisdom of the East.

This writer believes India to be the very heart of this Mother Earth. I truly believe India to be the fountain head of all that is noble and true. But now it seems that the heart is not healthy. There are persons who are abusing Mother India. They are greedy and selfish, and are only interested in their own pleasure and self-gratification. In the name of personal gain, they have turned their backs on their Mother.

Just over 40 years ago, India gained Independence from the British Raj. But did India really achieve independence ? Many Indians are still living slaves. They have forgotten their ancient heritage and are trying to "catch up to the West."

Because of what India has given me, I feel indebted to you, and I feel it is my duty

to warn you : THE WEST IS NOT GOING UP, THE WEST IS GOING DOWN, DOWN, DOWN. The West is lacking a strong foundation, and that is why the prosperity of the West is short-lived. Like a great castle built on a foundation of sand, the Western countries are rapidly crumbling. The West can be compared to a so-called pretty young women, who unbeknowns to herself or others, is suffering with a terminal illness. She is wearing her designer jeans, her make-up, and riding in a fast sports car. All the naive young men are chasing after her......but they don't see what's inside her—they don't know she is dying from A'DS (Arrogance Induced Death Syndrome).

The prosperity of the West is based on materialism. For this reason, most people in the West are not really happy even though they might have 2 cars, several television sets, good jobs, big sofas, refrigerators, and many other amenities.

This writer is an American by birth, so what I am telling you about the West is based on my own direct experience (and most of that experience has been quite painful). For example, let me tell you a few things about the West.

1. There are not many families in the West. People may live in the same house, but their relationship with one another is more one of mutual convenience and connivance than one of commitment. They live with one another so long as it is convenient to do so.

2. People in the West "fall in love", they don't rise in love. Western marriages are based on personal attraction and infatuation. They are found on "romance". This type of 'roaming love' is always bound to fall apart, and when it does, the married couple waste no time in roaming in search of another mate (even while still married).

3. Many children in the West have been born out of the cat and dog type of relationship described above (2). Hence, these children have no emotional security. When these children become teenagers, they try to find that emotional security in a boy friend, and when that relationship fails to fill their emotional hole, they escape into sex, drugs, and alcohol.

4. The West is an 'open' society, and the people are very closed-hearted. India is a closed-society, and the people are very open-hearted.

5. The Western societies are based on the principle of individualism. A familiar saying is "you do 'your thing' and I'll do my thing." In the West, "Live and Let Live" really means Destroy and Let Destroy.

6. In the schools in the West, the children learn about sex in the 1st grade (i.e.. at 6 years old). I recently heard a statistic that the average child receives over 10,000

sexual impressions from the TV in a single year.

7. People in the West are living in a rat race only because they mistake luxuries for necessities. You will hear many people say "Both I and my wife must work, otherwise, we cannot even get by !' But what they really mean is that in order to have those two cars, fashionable wardrobe, yacht, vacation home, or whatever, ...they both need to work and send the kids off with the baby-sitter.

These are just a few of the traits of the Western lifestyle. Such a lifestyle is not conducive to mental and physical health, peace of mind, or lasting happiness. Today, incurable diseases (like cancer and AIDS) are on the rise because people are blatantly ignoring the laws of Nature.

"The Wise learn from others mistakes, the fools don't even learn from their own." Those who are wise should learn from others mistakes, we must also learn from our own. And in order to learn at all, we must have a clear conscience. This means that we must first stop putting ourselves down. We have to stop demeaning and degrading ourselves. For many centuries, Indians were put down by the foreign invader, and now many Indians have acquired the habit of looking down upon themselves and their culture. This (self-degradation) was possible only because Indians were divided amongst themselves. This shows us that every downfall always begins from within.

In the West, people are degrading themselves by living lives that are contrary to common sense and common decency. For this reason, the West is in a downward spiral, and there is little hope that it will turn around in time to ward off a catastrophe. Unless people change their habits and stop degrading themselves, they will never be able to learn from their mistakes. In the West, people are decaying from within because they have no foundation.

In the West, people trace their roots to the apes. Many of them honestly believe that civilization began just 5000 years ago, and that no civilization existed before the time of the mythical characters Adam and Eve. Many misguided people trace their roots to these two Bibical characters, and the rest trace their roots to the apes. They are completely ignorant of the Vedic conception of the endless cycles of Time, and cannot fathom that before this present creation another creation had existed, and that when this creation is dissolved another will eventually come into being. This writer believes that various civilizations have existed for millions of years on this planet, and that 5000 years ago only marks the beginning of the deterioration of the present world civilization. This time corresponds to the beginning of the present Kali Yuga. This period also corresponds to the time of the Great War, the Mahabharta. In the Mahabharta there is no mention of the various religions and sects, because at that time there existed only one religion, the Eternal Religion, Sanatan Dharma. None of the religions in the world today (except the

pure Vedic Religion) existed before 5000 years ago. All of these religions and sects sprang up after the inception of the Kali Yuga, the Age of Darkness and Ignorance.

Some might argue that those various religions sprang up to help mankind through the Darkness. They say that these various religions are like beacons of light that have been created by the Creator Himself to guide the human race. Certainly there are noble features to be found in very religion—no sensible human being can argue against this fact. But upon close examination, one can also see that all of these religions have borrowed from the pure Vedic Religion. Also, it is not correct to say that these various religions and sects have been created by the Creator. On the contrary, all of the various religions and sects are manmade. Swami Pragyanand, who travels around the world year after year to awaken emigrant Indians (and others) to the call of Dharma, often points out in his lectures that "without Christ there is no Christianity; without Mohammed, there is no Islam; without Buddha, there is no Buddhism; without the 24 Tirtankaras, there is no Jainism; without Guru Nanak, there is no Shikism. But if you remove Lord Rama, Krishna, and all the avatars from Hinduism, there is still Sanatan Dharma."

After careful investigation it becomes clear that the pure Vedic Religion is the original religion of mankind. When we return to our Vedic roots we are able to remove the misunderstandings and misgivings which have caused so much pain and misery in the world. How is it so? Because the Vedic Dharma teaches us the truth about who and what we are, what is our duty, who is our Creator, and what is our relationship to that Creator. Unless human beings accept the unadulterated Truth, it is not possible for them to live in peace and harmony with one another, because so long as we reject the Truth we cause conflict within ourselves, and this conflict is bound to manifest in our inter-relationships (whether they be marital, communal, national, or international).

This family is very, very grateful that we have come in contact with true Vedic human beings who have inspired us to live a Vedic life-style. Had we not come in contact with such noble souls we could never have found our way out of the dense darkness and unreality that is so ingrained in the everyday life of a non-Vedic society.

Many people in the East are not aware of how much suffering there is in the West. People are suffering because they are completely removed from their souls. People in the West are starving—they are starving for Divine Wisdom and Divine Love. But they have been weaned on lies and misconceptions since the birth, and are unable to discern that the source of their misery is their own actions and wrong thinking. In the West, children are raised like cattle to be slaughtered in the bars, pubhouses, discotheques, and even in the schools and colleges. We in the West are living in a vulture culture. Peoples lives are eaten away by greed and selfishness. This is the culture of mutual self-gratification and self-destruction.

In the West, there is much material prosperity—but how many people are really grateful to God ? The merciful Creator blessed this land with great prosperity so that we could have more time to spend adoring Him and seeking Him. But we are selfish. We have forgotten Him who gave us the breath of life. We are like proud bulls—but we don't know that we are headed for the slaughter. This one was such a stupid bull. But by His Grace my life has been transformed. The power of Cod is Great, but without a good channel it cannot brighten even a little light bulb Had I not come in contact with the Wise, I would have remained ignorant and ungrateful. Similarly, unless the West turns to the East, the West can never acquire the understanding and moral fiber necessary to halt the current trend toward self-destruction.

When we (my family) first visited India (in 1985) I felt so grateful when I got off the airplane and touched her sacred soil. Truly, I felt like kissing the earth beneath my feet. We had come to the Land of the Sages, we had come to see our Mother India. She has given birth to so many saints and sages who never cared for name or fame, who came only to serve. How can we forget those great ones, and how can we forget our Mother. So long as Mother India is suffering how can she give nourishment to her children ? The world is suffering because India is not healthy.

Mother is not well. Spiritually and morally the world is starving. The nations of the world are misbehaving like spoiled children. When reckless children play war with real guns there is likely to be blood, real blood, lots of blood. And then the world will cry and run to Mother. But if Mother is healthy now, then her children can go to her for guidance and avoid a disaster.

In this writer's opinion, Indians have been given this unique responsibility to preserve their cultural and spiritual heritage for the benefit of the entire human race. India's heritage is rooted in the Vedas. It is the duty of every man, woman, and child to acquire a thorough knowledge of the Vedas. To do so we must let go of all our images and misconceptions. Only then do we achieve the clarity and purity necessary to perceive the Truth. Peace can only prevail in the spirit of Truth, Dharma. All of us, regardless of our nationality, must awaken to the call of Dharma. Only then can the peoples of this planet Earth live in peace and harmony. The Aryans (noble people) of the past were the architects of the Vedic Age. The Aryans of today and tomorrow will be the Architects of the New Age, the Age of Enlightenment. But this can only happen if courageous souls take up the selfless work and sacrifice their lives. I do not mean that everyone should become a martyr. What I mean to say is that every living being should live Truthfully. To sacrifice our lives means that we should live for the Truth (Dharma), speak the truth, and hold to the Truth under all circumstances. We must inspire ourselves and we must inspire one another. We must bear the torch into all lands, and light the

(*continued on page 29*)

How to Free Yourself From Stress

Dr. T.R. Khanna (U.S.A.)

Recent medical and scientific studies have proven that stress is closely linked with many physical diseases and mental disorders. Though most of us experience stress in one form or another, few of us have any idea how stress is created, how its effects cause illness, or how simple it is to overcome stress in our daily lives with a few simple practices.

How we Create Stress

Our own self-will, self-involvement, self-importance, self-doubt and inflexibility are by far the leading causes of stress, not other people, our environment, our job, or situations outside of ourselves. We develop unreasonable goals, and we look for recognition, appreciation and the fruits of our actions. We want life to turn out exactly as we have planned it. When things don't work out the way we expect, we become annoyed. Instead of changing ourselves for the better, we blame others for our tension. As our mind becomes overcrowded with useless anxiety and complex thinking, we become victims of our feelings and emotions. Then we become prone to a whole host of mental problems such as :

*reacting to or denying good advice

*procrastination

*lack of patience with ourselves or others

*not learning from past mistakes

*irresponsibility

*stubbornness

*thinking we are always right.

Then we worry and lose balance, resulting in stress.

The Effects of Stress

The end result of stress is mental and physical sickness. When the mind cannot

handle tension, it gives stress to the body. This, in turn, causes the body to develop chemical imbalances resulting in high or low blood pressure, low blood sugar, headaches, stomach aches, backaches, neuritis, neuroses, and a host of other diseases and ailments.

Before we get to this point, we must understand the simple truth taught to us by Swami Dayananda : "The problem does not lie outside of yourself Neither does it lie inside of yourself. You are the problem; and therefore, you are also the solution."

The real root of the problem is that we have forgotten we are souls. We have begun to identify with our body, our mind, and the temporary comings and goings of samsara, rather than that which is permanent and stable inside of us. Breaking this ego identification will break the vicious cycle of stress and anxiety.

Getting Rid of Stress

If we want to avoid stress, we must let go of our self-centered images and thought patterns, We should take a long, hard look at ourselves and see what we are doing with our lives. Then we must make a firm commitment to change for the better by dropping those thought patterns and reactions which cause tension and anxiety. We must replace them with positive action and inspiring thoughts. Here are a few suggestions which have worked for many people, and which will work for us, too.

*Each time a negative thought enters our mind such as, "I'm no good," "I can't do it", "They're picking on me again", we must immediately replace it with a positive thought such as "I am a good soul", "Maybe that was a worthwhile suggestion which I should try", "I can do anything I set my mind to", and the like. Developing confidence in our soul leads to self-esteem. With self-esteem, we can handle any situation we encounter.

*We should develop a program of physical exercise and breathing exercises. If our breath is controlled through pranayama, our life force is in balance, and our thinking processes are clear. With an integrated program of exercise including yogic streching, weight training, and some sort of aerobic exercises such as jogging, bicycling or walking briskly, our health will improve, and the physical aspects of stress will be diminished.

*We should endeavor to read some positive thoughts every day and share what we have learned with our families. Since the most inspiring writings of all time are found in the Vedas, we should make a practice of reciting a few of them at the start of each day. Singing bhajans, reading about the lives of courageous and virtuous people, and reciting positive affirmations and inspiring quotations in times of difficulty should become part of our own lives.

*Practicing right action has been shown by all great leaders and high teachers to be the best way to keep our lives in balance. This means giving up bad habits such as eating meat, drinking alcohol, smoking, gambling, and wasting time with useless, worldly companions. We should endeavor to eat only pure food, live a simple life, stay in the company of the wise, become more humble, loving, unselfish, energetic and sincere.

If we do good actions right now, with due regard to the consequences of those actions, our difficulties will leave us. By living each moment as it comes, with positivity and enthusiasm, doing good actions every day, in every way, we will remain free from stress and disease forever.

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(*Continued from Page 26*)

fire of Wisdom and Devotion in every heart. It is only the fire of Dharma that can purify and sanctify our lives, our families, our villages, our cities, our countries, and our planet. When Indians finally awaken to their great heritage and break the chains that bind them to the yoke of slavery (that is, slavery to the misconceptions and misunderstandings that have taken root in the world during the past 5000 years), then the world will once again recognize and respect India as the cradle of civilization and the pristine source of true cultural and spiritual inspiration. Only then will all of the peoples of this planet Earth find solace.

This family has found solace in the Wisdom of the East. Oh Mother India, we salute you. We salute your saints and sages, we salute your brave sons and daughters, and we salute your struggling masses. We salute you for your noble culture, for your forbearance, your patience, and your deep Wisdom. Mata Bharat Ki Jai! Vande Mataram! Jai Bhagwan! Namaste.

Jai Maha Dev and Family, U.S.A.

RELIGIOUS SCRIPTURES

Dr. Angelika Glockner
Herrischried, Federal Republic of Germany

(We are reproducing below a letter received by us from Dr. Angelika Glockner of Federal Republic of Germany, as her reaction to an article by Shri P.N. Oak, published in the March, 1989 issue of Vedic Light. Editor)

With great interest I read your article "Religious Scriptures" by Mr. P.N. Oak in the "Vedic Light", No. 1, 1989. The article was as much fascinating as astonishing : although Mr. Oak is of the opinion that only "nonthinkers", people who are not able to think in a logic way, can believe that all religious scriptures are equal, still many logic steps are missing in his argumentation. It seems rather that the whole article is written in a very prejudiced way without having a deep knowledge of holy scriptures.

Mr. Oak starts his dicussion with a analogy comparing the value of different religious scriptures with the nutritional value of different foodstuffs. Of course one can not claim that milk and rice have exactly the same nutritional value, but—if I may stick to his example—from where you know that one holy book is comparable to the value of rice while the other one is more 'similiar' to milk ?

In the next step he says further that "a scripture is not becoming holy, just by declaring it. There are certain tests which the scriptures must fulfill." But Mr. Oak forgot to mention these tests.

So if we want to test or find out the value of a 'socalled' Holy book, we first have to remember what is a holy book actually.

Per definitionem a holy scripture or book is a description of revelations of rishis or Godmen, who are expert in meditation knowing the spiritual path from the first to the last step. So again only an adept of this path or a competent saint, who has himself experienced the different revelations of God, only He is authorized to say and to show it to others whether this what is described there is correct or not (see ; Rig 1-98-3 : The saint is the true image of God. He is the source of spiritual treasures and he grants us divine wisdom......; Isaiah 41; 3, 4 : He pursues them and passes on safely, by paths his feet have not trod. Who has performed and done this, calling the generations from the

beginning ? I, the Lord, the first and with the last. I am He.*) It means, that only a Godman is able to give divine wisdom and with that the knowledge to judge whether this what is written is correct or not. Anybody else who does not have these experiences can only assume from his own narrow point of view. As it is said about four blind men who met an elefant and, after each of them has touched a different part of it, they started quarrelling who is the right one; until the master of the elefant gave them right understanding and they could see, that all the different parts of the elefant—although itself fully different from each other—are belonging to the very same animal. And now to qurrel whether the leg is more important than the nose for example is the same whether the milk is more important than rice. Everything has its own purpose and value; so if you feed a newborn baby with rice it will surely die, while rice is a necessary part of the food for an adult.........

Due to this very same narrow-mindness the Christians are declaring that the Vedas are of no sense and on the other way round the Hindus are saying that the Bible has no sense, while both scriptures are written in their own time for their own people.

In the next chapter Mr. Oak quotes that the Vedas are many billions years older than the Bible or Koran. And due to this it is impossible to compare them with each other. But it is written in Bible as well as in the Veda that saints are coming always in the world to guide the people (Rig 1-96-7, Revelation 22; 12, Wisdom 7; 27: Now as in the past, the saint has always distributed treasures in the strait door *) So whether the enternal truth is written down in the year B or in the year T, it is the same, because it is the same eternal truth revealed by a competant saint : Rig 1-100-6 : The blissful Lord works in harmony with all previous and future Masters......* or in Mattew 5; 17 : I have not come to abolish the law and the prophets, but to fulfill them.

These quotations are also giving answer to the next point in Mr. Oak's discussion : He says, that the Veda is coming directly from Brahma or God in contradiction to the other scriptures. It seems to be a great denunciation of God, if one imaginates that God, who is indefinitable and unlimited, above all descriptions, that He sits with a pen in a hand and writes down the Veda. Again I have to refer to quotations from Bible and Veda : Only a competent saint, rishi or seer, who is one with God (John. 10; 30), is able to give us a message from God. Yes, it is even said very clearly in the Bible and Veda, that it is not possible to get God's revelations by his own efforts : Surely the Lord God does nothing except he reveals His secret counsel to his servants, the prophets (Amos 3; 7; Rig 1-100-7*).

It means that we can get God's revelations only through a man. These revelations have nothing to do with outer symbols or signs. They are inner experiencs, which written down by those saints for further clarification to their disciples. For this purpose

they used the language spoken at their time and place.

It is an absurdum to believe that God, omnipresent, omnipotent and omniscient, can only reveal in Sanskrit, a language spoken by a smaller part of the world population. Rather it is a typical sign of egoism to believe, tbat God 'speaks' the language only, in which one ownself is educated. I may add that also within the Christians the idea was common that God reveals only in Hebrew. Such type of thinking arises always when real inner experiences are lost aud instead of this outer dogmas have taken place.

In the very same category the followitg point comes : To assume that Mohamed was an illiterate and due to this he was not able to write the Koran, proves a quiet big innocense about this subject. It is written in Bible and Veda, that a true seeker gets with the divine revelasions all knowledge, independent from his education (Rig 1-108-1). This is why Kabir was able to write such wonderful poems, about which until today many learned people write their theses, although he was fully uneducated.

Now to the last point of Mr. Oak's argumentation, that Hinduism is not a religion means in its true sense, to bind back to God, to bring the soul back to God. So what is real religion ? To practice the path of meditation under the guidance of a competant saint, who is able to give us real inner revelations which lead us back to God. It is the complete science of the beyond and it applies equally to the whole mankind. It is now up to the reader, to judge whether now Hinuism, Islam or Christianity can give such an experience.

If you see the world with outer or material eyes, everything differs from each other. Even the same man is not the same after some time, because his body and mind have changed. But if you see it with open eyes then you know that God, the eternal truth is residing everywhere in the same way as it was at the beginning of creation independent of colour, cast and faith. And every Godman tought it and showed it to his disciples. (See the teaehings of Kabir, Jesus, Guru Nanak...).

So if I may summon it : God reveals the eternal truth through His saints, who are coming in all times describing the very same subjects in their own way. So there may be a difference in words, but the subject, the revelations of God, is the same.

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*Note : S. Divyanand, Vedamrit, Divyanand Verlag, in Association with : East West Publications (U. K.) Ltd.

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Editor : **S. C. Pathak**

VEDIC TEACHINGS

Glorification Of The Most Wonderful Glory

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत् ।

(ऋग्वेद : १-१-५)

TRANSCRIPTION

AGNIRHOTAA KAVIKRATUH SATYASCITRASRAVASTAMAH.
DEVO DEVEBHIRAA GAMAT.

(Rig 1,1,5).

WORD MEANING

May (AGNIH) the All-knowing (HOTAA) Creator and Destroyer (of the universe).[1] (KAVIKRATUH)[2] the One who acts with utmost discretion, (SATYAH)[3] the Indestructible and Eternal Lord, (CITRASRAVASTAMAH)[4] whose glory is the most wonderful to hear and know about, (DEVAH) the God (DEVEBHIH) with all His celestial virtues (AA+GAMAT) be ever accersible to us (HIS devotees).

INVOCATION

Oh All-knowing, Beholder of all, You are 'Kratu', the Creator of the universe, You are 'Satya', the One who never perishes. Your glory is the most wonderful to hear and know about. You are of extra-ordinary virtues, amazing powers and strange manifestations and thus the Best in this universe. There is none in this world who can equal you. How can then there be any in this world who can excel You ? Oh God ! with all Your goodness, may You reveal yourself to us in our hearts and shine supreme in the whole universe so that not only we alone but also the whole nation may be able to attain Your Divine Excellences. Our sway over worldly things, oh Lord, is verily Yours and we are only Your children, nay, Your servants.
(Elucidation by Satyanand Shastri, New Delhi.)

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1. According to Nirukta (XII,13,1) kavi means one who can see through even opaque media i.e. one possessing great fore-sight.
2. According to Nighantu (11,1) Kratu means an act.
3. According to Nirukta (111, 13, 19) Satya means That which is related to things eternal and hence Indestructible.
4. According to Nirukta (V,25,1) Stravas means praise or repute.

□ □ □

Editorial

How Can Our World Utopian Dream Come True ?

Today the world is amazed by many scientific inventions and innovations which have affected man's life to a very large extent. One is wonderstruck by these rapid scientific developments which are both beneficial and dangerous for mankind, depending how and in what way these are used by them. With all the boons given by science to man he is not happy in the heart of his hearts. With all the resources of power and pelf at his command he should have felt enormously happy within himself, but it is not so. Instead of peace, progress and prosperity everywere in the world we find anacrhy, chaos and confortation all round. Why ?

If we deeply ponder over this question, we fill find the answer not far off. Inspite of all physical advancements man's progress has been only partial, because in his life he moved away from the protective umbrella of his Dharma (Duty). This is the main reason of his unhappiness, uneasiness and all physical discomfitures. Only physical comforts and prosperity can not make him happy.

Unfortunately today the whole world is involved in the rat race for power and pelf. Man has forgotten his real goal, his aim of human life. His spiritual growth has become stunted. With the laxity of control by Dharma he has deviated from the path of righteousness and his life has degenerated causing him mental and physical afflictions. Previously man used to fear and abide by the moral code of conduct, as fixed by his Dharma; but now he does not care for it. Consequently, he is facing all the problems generated by immorality, conceit, deceit and selfishness. Our sages/rishies had rightly said that "if you destroy Dharma (your duty) Dharma will destroy you." (धर्म एव हतो हन्ति). In other words, if you leave the path of righteousness, your moral, spiritual and to some extent physical degeneration is sure.

Truely, no one can deny the importance and necessity of money and other physical assests for a man's existence; but these should not be made the sole aim and purpose of his life. The main reason of today's chaotic conditions prevailing throughout the world is that man has made accumulation of physical wealth and power the only purpose of his life. Physical development can be meaningful and worthwhile only if it is coupled with spiritual upliftment. World peace, prosperity and progress can be gained only through the amalgamation of physical development with spiritual advancement.

S. C. Pathak

Arya Samaj needs an Organised Archive.

—Dr. J.T.F. Jordens, Australian National University, Canberra.

(We reproduce below a letter from Dr. Jordens, an Australian Professor, to Dr. Bhawani Lal Bharatiya, Chairman, Dayanand Chair for Vedic Studies, Punjab University, Chandigarh, suggesting foundation of an Archive to preserve all available historical material about Arya Samaj and Swami Dayanand-Editor)

Dear Dr. Bhartiya,

I am sorry it has taken me so long to acknowledge your note. Yes, I have received your publications, and I am very grateful. You have been doing excellent bibliographical work, and I hope it will bear fruit. I have always felt that what the Arya Samaj needs now, before it is too late, is a properly organised and conducted Archive. Day after day precious materials relating to the history of the Arya Samaj are getting lost or destroyed. The only way to preserve them for the future and for the sudy of scholars, is to bring them together in a modern archive. I am sure that the result would be an increased interest of overseas scholars in the study of the Samaj. I hope you will be able to use your considerable influence to move the Samaj in that direction.

After six years as Dean of the Faculty of Asian studies I have finally relinquished the deanship. and have now much more time to devote to teaching and research. I do not think I would be able to contribute much more to the study of the Arya Samaj, after two books and a dozen articles on the topic. So, I have launched myself into a study of Mahatma Gandhi. It is a formidable task and it will take me some years to complete it, but I am enjoying it very much.

I have received the Abhinandan Granth published in your honour. Congratulations. I am glad your devotion to scholarship has received its due acclamation, it is most surely very deserved. I particularly enjoyed reading your description of your personal library. I hope that one day it may become the precious core of an Arya Samaj Archives.

Towards the end of this year, I will be taking some overseas leave, and I will be visiting India. However, so far, no details have been finalised. My main aim this time will be to gather some extra material on Gandhi unavailable in this country. I hope I will have the chance to meet you at that time.

—J.T,F. Jordens

World's Homage to Mother

Compiled by Karam Narain Kapur, New Delhi.

1. May the son be of same mind as his mother. (Atharv Veda 3.30.2).

2. Honour your mother as a goddess. (Taittireya Up : 1.11.2)

3. No cooler and no more grateful shade is there; from all the scorching heat and glare of life. No refuge, protection, yea love, greater than is found in that one word "Mother". (Mahabharata).

4. Mother is the name of God in the lips and hearts of little children. (Thakersay).

5. Nature's loving proxy, the watchful mother (Buliver).

6. If the whole world were put into one scale and my mother into the other, the world would kick the beam (Lord Langdale).

7. An ounce of mother is worth a pound of clergy. (Spanish Proverb).

8. The mother's heart is the child's schoolroom. (Henry Ward Bucher).

9. God could not be everywhere and, therefore, He made mothers (Jewish saying).

10. There is in all this cold and hallow world no fount of deep, strong, deathless love, save that within a mother's heart (Mrs. Hemans).

11. It is generally admitted and very frequently proved that virtue and genius, all the natural good qualities, which men possess, are derived from their mothers (Hook).

12. A mother's prayers, silent and gentle, can never miss the road to the throne of All Bounty. (H.W. Beecher).

13. But one thing is better than wife and that is the mother. (Schafer)

14. A mother's love is indeed the golden link that binds youth to age; and he is still but a child however time may have furrowed his cheek or silvered his brow, who can yet recall, with a softened heart the fond devotion or the gentle chiding of the best friend that God gives us. (Borree).

15. Who ran to help me when I felt,
And would some pretty story tell,
Or kiss the place to make it well ?
My mother. (Jane Tayler)

16. A father may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands. But mother's love endures through all in good repute, in bad repute, in the face of all the world's condemnation a mother still loves on, and still hopes that her child may turn from his evil ways and repent. Still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the opening promise of his youth; and she can never be brought to think him all unworthy (Washington Irving).

17. Your parents, specially your mother, are also the only persons who will never reject or discount you even if you fall to lowest depth of a mis-spent life. You may rise to be a prosperous and famous citizen or you may sink to be a poor tramp, a despised out-cast or a condemned criminal; but for your mother you will always be same deer Tom or Harry, whatever the cold cruel world may say or do. She will pray for you, intercede for you, exhort and rebuke you, hope for better days for you, but she will never spurn you, or turn you away from her door. If you have failed in life or brought dishonour on yourself, there is one sancturary where you will always be safe against the slings and arrows of uncharitable society and that inviolate sanctuary is your mother. Always remember that mother-love is the only kind of love that like the velocity of light, invarially remains unchanged under all circumstances whatsoever. It never fails, it is not decreased by time and distance; it is not weakened by your unworthiness or ingratitude. You may forget your mother, but she will never forget you (Hardyal).

18. We never know the love of the parents till we become parents ourselves. When we first bend over the cradle of our own child, God throws back the temple door, and reveals to us the sacredness of any mystery of a father's and mother's love to ourselves. (H.W. Bucher)

(*continued on Page 12*)

THE TIP OF AN ICEBERG

By Sita Ram Goel

The mention made by Maulana Abdul Hai (Indian Express, February 5) of Hindu temples turned into mosques, is only the tip of an iceberg. The iceberg itself lies submerged in the writings of medieval Muslim historians, accounts of foreign travellers and the reports of the Archaeological Survey of India. A hue and cry has been raised in the name of secularism and national integration whenver the iceberg has chanced to surface, inspite of hectic efforts to keep it suppressed. Marxist politicians masquerading as historians have been the major contributors to this conspiracy of silence.

Muslim politicians and scholars in present day India resent any reference whatsoever to the destruction of Hindu temples in medieval times. They react as if it is a canard being spread by those they stigmatise as Hindu communalists. There was, however, a time, not so long ago, when their predecessors viewed the same performance as an act of piety and proclaimed it with considerable pride in inscriptions and literary compositions. Hindus of medieval India hardly wrote any history of what happened to their places of worship at the hands of Islamic iconoclasts. Whatever evidence the "Hindu communalists" cite in this context comes entirely from Islamic sources, epigraphic and literary.

Epigraphic Evidence

There are many mosques all over India which are known to local tradition and the Archaeological Survey of India as built on the site and, quite frequently, from the materials of demolished Hindu temples. Most of them carry inscriptions invoking Allah and the Prophet, quoting the Quran and giving details of when, how and by whom they were constucted. The inscriptions have been deciphered and connected to their historical context by learned Musim epigraphists. They have been published by the Archaeological Survey of India in its "Epigraphia Indica, Arabic and Persian Supplement", an annual which appeared first in 1907-8 as Epigraphia Indo-Moslemica. The following few inscriptions have been selected in order to show that—(1) destruction of Hindu temples continued throughout the period of Muslim domination; (2) it covered all parts of

India, east, west, north and south; and (3) all Muslim dynasties, imperial and provincial, participated in the "pious deed".

1. Quwwat al-Islam Masjid, Qutb Minar, Delhi : "This fort was conquered and the Jami Masjid built in the year 587 by the Amir...the slave of the Sultan, may Allah strengthen his helpers. The materials of 27 idol temples on each of which 2,000,(CO Delhiwals had been spent were used in the (contruction of) the mosque." (1909-10 pp 3-4).

The Amir was Qutbud-Din Aibak, slave of Muizzud-Din Muhammad Ghori. The year 587 H. corresponds to 1192 (A.D.). "Delhiwal" was a high denomination coin current at that time in Delhi.

2. Masjid at Manvi in the Raichur District of Karnataka : "Praise be to Allah that by the decree of the Parvardigar, a mosque has been converted out of a temple as a sign of religion in the reign of...the Sultan who is the asylum of Faith...Firoz Shah Bahmani who is the cause of exuberant spring in the garden of religion" (1962, PP 56-57)

The inscription mentions the year 1406-07 A. D. as the time of construction.

3. Jami Masjid at Malan, Palanpur Taluka, Banaskantoha Distt of Gujarat : "The Jami Masjid was built...by Khan-i-Azam Ulugh Khan...who suppressed the wretched infidels. He eradicated the idolatrous houses and mine of infidelity, along with the idols—with the edge of the sword, and made ready this edifice...He made its walls and doors out of the idols; the back of every stone became the place for prostration of the believers" (1963, PP 26-29)

The date of construction is mentioned as 1462 A.D. in the reign of Mahmud Shah I (Begarha) of Gujarat.

4. Hammam Darwaza Masjid at Jaunpur in Uttar Pradesh : "Thanks that by the guidance of the Everlasting and the Living (Allah), this house of infidelity became the niche of prayer. As a reward for that, the Generous Lord constructed an abode for the builder in paradise" (1969, p. 375). Its chronogram yields the year 1567 A.D. in the reign of Akbar, the Great Mughal. A local historian, Fasihud-Din tells us that the temple had been built earlier by Diwan Lachman Das, an official of the Mughal government.

5. Jami Masjid of Ghoda in the Poona Dirtrict of Maharashtra : "O Allah! O Muhammad! O Ali! When Mir Muhammad Zaman made up his mind, he opened the

door of prosperity on himself by his own hand. He demolished thirty three idol temples and by divine grace laid the foundation of a building in this abode of perdition" (1933-34 P. 24). The inscription is dated 1586 A.D. when the Poona region was ruled by the Nizam Shahi sultans of Ahmadnagar.

6. **Gachinala Masjid at Cumbum in the Kurnool District of Andhra Pradesh :** "He is Allah, may he be glorified...During the august rule of...Muhammad Shah, there was a well established idol-house in Kuhmum...Muhammad Shah who prospers in the rectitude of the affairs of Faith...razed to the ground the edifice of the idol house and broke the idols in a manly fashion. He constructed on its site a suitable mosque, towering above the buildings of all" (1959-60, P.P. 64-66). The date of construction is mentioned as 1729-30 A.D. in the reign of the Mughal Emperor Muhammad Shah.

Though sites of demolished Hindu temples were mostly used for building mosques and idgahs, temple materials were often used in other Muslim monuments as well. Archaeologists have discovered such materials, architectural as well as sculptural, in quite a few forts, palaces, maqbaras, sufi khangahs, madrasas, etc. In Srinagar, Kashmir, temple materials can be seen in long stretches of the stone embankments on both sides of the Jhelum. Two inscriptions on the walls of the Gopi Talab, a stepped well at Surat, tell us that the well was constructed by Haidar Quli, the Mughal governor of Gujarat in 1711 A.D. in the reign of Farruk Siyar. One of them says, "its bricks were taken from "an idol temple". The other informs us that "Haidar Quli Khan during whose period tyranny has become extinct, laid waste several idol temples in order to make this strong building firm". (1933-34, PP 37-44).

Literary Evidence

Literary evidence of Islamic iconoclasm, vis-a-vis, Hindu places of worship is far more extensive. It covers a longer span of time, from the fourth decade of the 7th century to the closing years of the eighteenth. It also embraces a larger space, from Transoxiana in the north to Tamil Nadu in the south, and from Afghanistan in the west to Assam in the east. Marxist historians and Muslim apologists would have us believe that medievel Muslim annalists were indulging in poetic exaggerations in order to please their pious patrons. Archaeological explorations in modern times have, however, provided physical proofs of literary descriptions. The vast cradle of Hindu culture is literally littered with ruins of temples and monasteries belonging to all sects of Sanatana Dharma, Buddhist, Jain, Saiva, Shakta, Vaishnava and the rest.

Almost all medieval Muslim historians credit their heroes with desecration of Hindu idols and or destruction of Hindu temples. The picture that emerges has the following components, depending upon whether the inconoclast was in a hurry on account of Hindu resistance or did his work at leisure after a decisive victory.

1. The idols were mutilated or smashed or burnt or melted down if they were made of precious metals.

2. Sculptures in relief on walls and pillars were disfigured or scraped away or torn down.

3 Idols of stone and inferior metals or their pieces were taken away, sometimes by cartloads, to be thrown down before the main mosque (a) in the metropolis of the ruling Muslim sultan and (b) in the holy cities of Islam, particularly Mecca, Medina and Baghdad.

4. There were instances of idols being turned into lavatory seats or handed over to butchers to be used as weights while selling meat.

5. Brahmin priests and other holy men in and around the temple were molested or murdered.

6. Sacred vessels and scriptures used in worship were defiled and scattered or burnt.

7. Temples were damaged or despoiled or demolished or burnt down or converted into mosques with structural alternations or entire mosques were raised mostly with temple materials.

8. Cows were slaughtered on the temple sites so that Hindus could not use them again.

The literary sources, like the epigraphic, provide evidence of the elation which Muslims felt while witnessing or narrating these "pious deeds". A few citations from Amir Khusrau will illustrate the point. The instances cited relate to the doings of Jalalud-Din Firuz Khalji, Alaoddin Khalji and the latter's military commanders. Khusrau served as a court-poet of six successive sultans at Delhi and wrote a masnavi in praise of each. He was the dearest disciple of Shaikh Nizamud-Din Auliya and has come to be honoured as some sort of a sufi himself. In our own times, he is being hailed as the father of a composite Hindu-Muslim culture and the pioneer of secularism. Dr. R.C. Majumdar, whom the Marxists malign as a "communalist historian" names him as a "liberal Muslim."

1. **Jhain :** "Next morning he (Jalalud-Din) went again to the temples and ordered their destruction. While the soldiers sought every opportunity of plundering, the Shah was engaged in burning the temples and destroying the idols. There were two bronze idols of Brahma, each of which weighed more than a thousand 'mans.' These were

broken into pieces and the fragments were distributed among the officers, with orders to throw them down at the gates of the Masjid on their return (to Delhi)" (Miftah-ul-Futuh).

2. **Devagiri** : "He (Alaud-Din) destroyed the temples of the idolators and erected pulpits and arches for mosques" (Ibid).

3. **Somnath** : "They made the temple prostrate itself towards the Kabba. You may say that the temple first offered its prayers and then had a bath (i.e. the temple was made to topple and fall into the sea)...He (Ulugh Khan) destroyed all the idols and temples but sent one idol, the biggest of all idols, to the court of his God like Majesty and on that account in that ancient stronghold of idolatry, the summons to prayers was proclaimed so loudly that they heard it in Misr (Egypt) and Madain (Iraq)" (Tarikh-i-Alai).

4. **Delhi** : "He ordered the circumference of the new minar to be made double of the old one (Qutab Minar). The stones were dug out from the hills and the temples of the infidels were demolished to furnish a supply" (Ibid)

5. **Ranthambhor** : "This strong fort was taken by the slaughter of the stinking Rai. Jhain was also captured, an iron fort, an ancient abode of idolatory, and a new city of the people of the faith arose. The temple of Bahir (Bhairava) Deo and temples of other gods, were all razed to the ground" (Ibid).

6. **Brahmastpuri (Chidambaram)**, "Here he (Malik Kafur) heard that in Brahmastpuri there was a golden idol. He then determined on razing the temple to the ground. It was the holy place of the Hindus which the Malik dug up from its foundations with the greatest care, and the heads of brahmans and idolaters danced from their necks and fell to the ground at their feet, and blood flowed in torrents. The stone idols called Ling Mahadeo, which had been established a long time at the place and on which the women of the infidels rubbed their vaginas for satisfaction, these, up to this time the kick of the horse of Islam had not attempted to break. The Musulmans destroyed all the lings and Deo Narain fell down and other gods who had fixed their seats there raised their feet and jumped so high that at one leap they reached the fort of Lanka and in that affright the lings themselves would have fled had they had any legs to stand on." (Ibid).

7. **Madura** : "They found the city empty for the Rai had fled with the Ranis, but had left two or three hundred elephants in the temple of Jagaar (Jagnnatha). The elephants were captured and the temple burnt." (Ibid).

8. **Fatan** : (Pattan) : There was another Rai in these parts—a Brahmin named Pandya Guru. His capital was Fatan where there was a temple with an idol in it laden with jewels. The Rai fled when the army of the Sultan arrived at Fatan. Then they struck the idol with an iron hatchet, and opened its head. Although it was the very Qibla of the accursed infidels, it kissed the earth and filled the holy treasury" (Ashiqa).

9. **Malabar : (Parts of South India)** : On the right hand and on the left hand the army has conquered from sea to sea, and several capitals of the gods of the Hindus, in which Satanism had prevailed since the time of the Jinns, have been demolished. All these impurities of infidelity have been cleansed by the Sultan's destruction of idol-temples, beginning with his first holy expedition to Deogir, so that the flames of the light of the Law (or Islam) illumine all these unholy countries and places for the criers of prayers are exalted on high, and prayers are read in mosques. Allah be praised" (Tarikh-i-Alasi)

The story of how Islamic invaders sought to destroy the very foundations of Hindu society and culture is long and extremely painful. It would certainly be better for everybody to forget the past, but for the prescriptions of Islamic theology which remains intact and make it obligatory for believers to destroy idols and idol temples.

(Source-Indian Express, New Delhi dated 19-2-89)

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(*Continued from Page 6*)

19. Next to God the parents (Peru).

20. Honour thy parents, those who gave thee birth, and watched in tenderness thine early days and trained thee up in youth and loved in all. Honour, obey and love them; it shall fill their souls with holy joy and shall bring down God's richest blessing on thee; and in days to come thy children, if they are given, shall honour thee and fill thy life with peace (Tryon Edword).

□ □ □

WORDS OF WISDOM

कामात्मता न प्रशस्ता न चैवहास्त्थकामता।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ।।
(मनुस्मृतिः 2-2)

TRANSCRIPTION

KAMATMATA NA PRASHASTA NA CHAIVHASTYAKAMATA,
KAMYOHI VEDADHIGAMAH KARMAYOGASHCHA VEDIKAH.
(MANUSMRITI 2-2).

PURPORT

It is unworthy of a man to perform any action or do any deed with a desire to get its fruit or reward; for to reap the fruit he will have to go into the next human incarnation. On the contrary, any deed done by man, solely with the aim of performing his sacred duty, would earn him the knowledge about self and help him in obtaining salvation from the cycle of births and deaths. But, as human nature would have it, it is impossible to be totally free from desire; and the above precept too does not forbid him to be so. The question now arises what a man should desire for in his life ?

In this context our ancient saints and seers advise man to pray the Almighty for giving him the knowledge of Vedas and the strength to follow the code of conduct prescribed therein. That should be his natural desire which would enable him to lead a life of peace, tranquility, and spiritual bliss.

—**Elucidation by S.C. Pathak.**

"ON HAPPINESS"

* There is no perfect body and no perfect life, but at least we can be happy every moment.
* Good habits are the foundation of happiness.
* Inspiration is the first step to happiness.
* Happiness can only be maintained by removing ignorance.
* Short-lived pleasures make short-lived happiness, and short-lived friends have short-lived friendships.
* If you want to be happy all day, count your blessings. Be grateful.
* The more you put energy into inspiration and good actions, the happier you will be.
* Happiness is not something we have only for ourselves. Happiness is energy in motion.
* Make the best of every moment that life presents to you. Turn every moment into a state of joy.

—**Dr. T.R. Khanna, USA.**

"Family Life & Environment Factors In South Africa"

[This paper was presented by Mrs. ELA RAMGOBIN—B.A. Honours, Social Worker—at the WORKSHOP on 'CHILDREN & FAMILIES' at Aryan Hall, Swami Dayanand Building, 21 Carlisle Street. Durban, Organised by Arya Pratinidhi Sabha (South Africa), on Sunday, 14 May 1989. Editor].

My discussion is divided into 5 sections The definition of the concept family, some characteristics of the family, Hinduism and what I perceive in the field, some observations on what are common expectations and finally some thoughts on what can be done.

1. The Concept Family

Family has many meanings. In its narrowest form it can mean the nuclear family, that is mother, father and children; and in its widest form it can mean the human family. We, however, see in reality the extended family system which may include 2 or 3 generations, in some cases both male and female. There is also the system where in-laws also become part of the family. But then there is the family system based on considerations of caste e.g. the Soni or the Pather family or based on religion e.g. the Jain or Andhra region or on language e.g. Gujrati, Telegu, etc. Thus, although people talk of the "brotherhood of man", this brotherbood gets confined to barriers created on ethnic, caste, religious or linguistic considerations. The point is that the concept family can have a narrow meaning or a broad meaning which may be extended according to your own perception.

2. Some Characteristics Of The Family

The family has many characteristics, but I have chosen three which I consider to be relevant for our discussion and which I think are the most important.

A. **Relationship :** The family is characterised by the relationships that exist within the family circle. Relationships may be divided into for e.g. the relationship between

hasband and wife, parent and child, between siblings, between family and family, cousins, others within the group etc. The extent of contact, common activities etc. would deteımine the nature and extent of the relationship. But relationships play an important role in the family.

B. **External image :** While the relationship actually determines the internal solidity of the family, it also to an extent determines the image portrayed to the world. The extent of unity, common understanding, cohesive structuring, etc. would be the components of an image that others outside the family would see. In determining the Concept Family, this external identity plays an important role. It can project a cohesive identifiable group or it can project a diffused and lose structure with little in common to bind them.

C **Form of authority within the family :** In any grouping there has to be established authority structure. The structure may assume an authority figure whose decisions or word is final, it may be shared among a few at the top, or it may be a more democratic form where everybody's opinion is sought, and even though there may be a figure at the top, the decision making processes would be based on democratic principles. The form of authority and decision making processes are important in families, whether nuclear or wider family grouping, as it determines the participation or non-participation by members. It also determines the rules, structures and communication network within families. Often the kind of authority determines the extent of satisfaction, conformity, cohesiveness and retationships within the family. It is, therefore, an important characteristic of the family.

3. Hinduism And What I Perceive In The Field

As social worker, I see the positive and negative aspects of family life at grass-roots level. In making my observations I am going to look at the traditional, that is both nuclear and extended family system and at the wider family system i.e. the Hindu family.

A. **The Traditional Family :** Modern society has caused people to become more self-centred, more materialistic and to an extent less traditional. In other words, the nuclear family has become the unit in place of the traditional extended family. People are more concerned with amassing wealth within the family than in sharing and caring for those outside the unit often even outside the nuclear family. The other feature of modern life is the questioning of traditional beliefs, values and rituals. Thus, what one sees now is a diffused pattern of family life, from a very orthodox traditianal model to a modern losely structured family, where Hinduism is only a name or in some cases the Hinduism is characterised by some form of

rituals that are automatically performed without any understanding or interest. So, in summary what I see are those families who rigidly stick to customs, folklore, extended family system and Hindu studies; and others who have broken away from all these traditional patterns and live without religion or beliefs, but with a few rituals which characterise their Hindu faith or identification with the Hindu faith. Many families lie in between these two extremes.

B. **The Hindu Family :** As I see it, unfortunately there is no Hindu family, instead it is broken up into sectors or denominations, all characterised by barriers of caste, ritualistic differences, language differences, etc. This helps to divide the group and to create a diffused identity so that there is no clear coherent picture of the religion. This may be a characteristic of other religions too; but a very significant problem for Hindus is the number of deities we have and the deifying of people is also a unique feature eg. Sai Baba. The diffusion about what scriptures we have and follow is another negative feature.

C. **The Human Family :** The most basic and admirable quality of Hinduism is its acceptance of humanity as a whole, within its fold, without questioning. While this is so, in practice what we see is dogmatism within the religion itself let alone acceptance of other faiths. Often racialism also creeps in with this kind of dogmatism with the result that we often refuse to eat in the same plate as other race groups or feel that we are very different from other races, that in fact our Hindu image makes us totally different from others. Often this image assumes a superior attitude which can be detrimental for the religion as a whole. We also do not involve outselves in the suffering of other people or of people within the faith. Admirably we contribute to non-secretarian organisations, such as welfare societies, but usually charity donations and buildings do not directly affect people. Personal approach, empathy and undestanding are important in building relationships. The idea of a Parish home-visiting, comforting and caring, understanding and knowing the problems of people are important methods of building solidarity. This is grossly lacking. Instead, our belief in karma makes us rationalise suffering and respond to it in traditional ritualistic forms to wash away the sins. In fact this leads to greater distress as inevitable, the family gets involved in further expenses. I have seen that R 200 is the smallest amount spent on a very small katha. For those who are suffering under the pressures of unemployment, rent increases, transport costs, higher food and medical expenses; R 200 is great deal of money. Especially since often nothing really changes. Apart from this our lack of knowledge, lack of interest and non-involvement in issues which affect the community eg. violence in the townships, the political issues faced by the country, the economic problems faced by the people, the states policy, the mass democratic movement and what are the aspirations of the masses makes Hinduism appear to be apathetic and uninvolved. Yet Hindus are involved in the struggle not as a group but as indivi-

duals and often these Hindus find it difficult to relate to traditional conservatism. Thus there is a negative impact from this group and only helps to deteriorate the image of Hinduism.

4. Common Expectations

What I pereceive are in general the following aspects :—

1. A need for a reasoned, cohesive and scientific approach to Hinduism.

2. A need for religious leaders to portray an image of caring, of understanding and involvement in community life.

3. A need for greater identification with the problems experienced by the community at large.

0. A need for greater uniformity and common identity within the faith.

5. Thoughts on what can be done :

We need to start a process. What I have given here is merely an overview of what I perceive. We need to start discussing these issues. I think from what has been happening recently that this process has already begun. But while the investigation into the whole system of Hinduism takes place, the need to structure these discussions and to ensure that adequate committees or methods for on going discussions and implementations of the findings are entrenched in the process, must be seen as paramount. There is also a need to ensure that in the process of re-structuring we do not lose the quality of our teachings; the universality of Hinduism must be retained and maintained as an important aspect of Hinduism. Another important aspect is to maintain a scientific quality, and to translate myths into real terms. Finally, if we are to be taken seriously then we have to alter our image from the supernatural issues such as fire-walking etc. to a more meaningful set of values and a form of life.

●●●

Time and Creation in the Vedas : A Modern Scientific Perspective

By Maya Devi M.S. (Physics) U.S.A.

SECTION IV—THE CONCEPT OF TIME IN THE VEDAS

शतं ते ऽयुतं हायनान् द्वे युगे त्रीणि चत्वारि कृण्मः ।
इन्द्राग्नी विश्वे देवास्तेनु मन्यन्तामहृणीयमानाः ॥ (अथर्ववेद : 8-2-21)

"O man, for your mathematical operations I, the Almighty Divinity, make the hundred years as ten LAKHS, and then place the numbers 4, 3 and 2 before them. (4.320,000,000). Let the all-pervading electricity, heat, and all other physical forces without any injury be convenient and comfortable for you." (ATHARVA VEDA 8.2.21)

A. THE CYCLES OF NATURE

This mysterious verse from the ATHARVA VEDA gives the age of the universe. Throughout the VEDAS, the number "one hundred years" or, literally, "one hundred autumns", represents the full span of life. The value of one LAKH is 100,000. Therefore, the Creator has given to man this world, with its full life span of 4.32 billion years, with all physical forces working harmoniously, creating a most beneficial environment for humanity. As we have already mentioned, this value of 4.32 billion years, which is fairly close to the present estimate of the age of the earth, is defined as a KALPA ("cosmic day").

It is amazing to think that the Indians arrived at this remarkably accurate estimate many thousands of years ago. Even the Bible, which was written much later, indicates that the world was perhaps a few thousand years old. The very appearance of tribes of men upon this earth dates back only about sixty thousand years and the beginnings of civilization date back only about thirty-five thousand years. Even the periodic cycles of the ice ages—eight in the past 700,000 years . . . . are beyond man's recorded memory. Longer than these geological periods are the biological periods of the earth, 26 million years long, corresponding to one cycle of the precession of the earth's axis. Once every 26 million years, archaeologists have found that whole species of life forms perished suddenly, to be replaced by new forms of life in the succeeding cycle.

Nature is, indeed, cyclical. So is man's life. The sun rises and sets daily, determining man's duties, both worldly and spiritual. The seasons come and go ; "If winter comes, can spring be far behind ?" After the rains comes the planting season, the season of growth, and the harvest, each with its allotted duties and festivals. Knowing this, most early civilizations developed reasonable accurate systems of astronomy. They invented methods to make the solstices and, knowing this, to determine the planting seasons and the important holidays. However, they could measure and predict time cycles which lay within the limits of their experimential knowledge : only daily, monthly, and yearly cycles. There was no known method for them to predict the next ice age some 50,000 years in the future, nor the major floods and migrations which would occur with each of these ice age.

Yet the Indians knew of these cycles : periods of time far greater than man's stay upon this earth. Other than the seasonal cycles, the Indians saw the next larger division of time as the CHATURYUGA, equal to 4.32 million years. This was the period of time during which a civiliation emerged, flourished, and decayed. Seventy-one rounds of CHATURYUGI made a MANVANTARA, whose length was equal to 306,720,000 years. Each MANVANTARA was followed by a "twilight" period during which the earth goes under water. The weather, the life forms, even the gods rearrange themselves at that time.

One MANVANTARA, plus its following twilight period, equaled 308,448,000 years. This is even greater than the 26,000,000 year cycle which astronomers and archaeologists alike recognize to be a fundamental period in the rise and fall of life on this earth . . . . on land and sea alike. After fourteen MANVANTARAS, resulting in a total of one thousand CHATÒRYUGI, the cosmic day of 4.32 billion years ends, and with it, the world.

सहस्राह्न्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा ॥ (अथर्ववेदः 13-2-38)

"The two wings of the sun (i.e., the winter and summer solstices) are spreading. This sun takes away the water through its rays and moves in space till SAHASRAHN-YAM (one thousand CHATÒRYUGI, or 4.32 billion years). That sun moves, keeping all the shining rays on its breast, showing the people that all the worlds move."

(ATHARVA VEDA, 13, 2, 38)

What the Vedic sage is saying is that, for 4.32 billion years, the sun continues to shine, controlling the weather and keeping the planets in their respective orbits. The Indians at that time, were quite aware of the role of the sun in the meteorological cycles of monsoons and dry periods. In this same chapter, as well as in many other verses, they

refer to the sun as "causing evaporation and moistification" (13, 2, 29). They also understood that the planets moved in a time-space frame about the sun :

अर्वाङ् परस्तात् प्रयतो व्यध्व आशुर्विपश्चित पतयन् पतङ्गः ।
विष्णुर्विचित्तः शवसाधिष्टन् प्रकेतुना सहते विश्वमेजत् ।। (अथर्ववेद: 13-2-31)

"The speedy, pure sun moving in its course, having control over other bodies, supports by its rays or supporting power the worlds which move . . . ."

(ATHARVA VEDA 13, 2, 31)

B. TIME AND SPACE IN THE VEDAS

Though the Vedic sages did not speak of relativity in the same manner as Albert Einstein's theory, which we will describe in Section V, they did have a fairly evolved sense of the relationship of matter and physical bodies with the framework of time-space. The RIG VEDA (1, 164, 13) describes the relationship between time and creation : "All space, the planets, and the five gross elements (PANCHBHUTA). abide in the wheel of time . . . which has the Creator as its support."

The Vedas refer to the five gross elements as :

1. AKASHA (ether, space),
2. TEJA (fire, energy, light, plasma state).
3. VAYU (air, gaseous state),
4. API (water, liquid state), and
5. PRITHIVI (earth, solid state).

Modern scientists consider these five "elements" to comprise the four states of matter plus "non-matter" (space). Matter can exist only within the frame of time : hence, we cannot speak of anything existing "before" creation. This relationship is described in the ATHARVA VEDA (17, 1, 19).

असति सत् प्रतिष्ठितं सति भूतं प्रतिष्ठितम् ।
भूतंह भव्ये आहितं भव्यं भूते प्रतिष्ठितं तवेद् विष्णो बहुधा वीर्याणि ।
त्वं न प्रणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ।।

(अथर्ववेद: 17-9-19)

"SAT, the manifested world, has its original base in ASATA, the unmanifest material cause. The distribution of the five elements is based on the manifest world. The past time depends upon the manner of distribution of the five elements. The future depends upon the past . . . .

In other words, the past, present, and future are all related in a time frame which is based upon the distribution of matter and space in manifested world.

C. "IN PRAISE OF TIME"

One of the most famous speculative poems of the ATHARVA VEDA (19, 53 1-10) is called "In Praise of Time". Time is symbolically represented as a horse, pulling, a chariot which is thought to represent the sun. The chariot-wheels comprise all living beings. The seven hubs of the wheel of time are generally considered the mind, the ego, and the five gross elements, the axle is all-pervading consciousness which gives firm support to all of creation.

Time created the heavens and the Earth. Time created the Creator Himself: "He who was the father has become their son . . . ." (verse 4, line 3). Time is a fundamental dimension of everything in the universe. Everything is temporal, and time stands at the beginning of everything. "Time creates whatever becomes . . . ." (verse 6, line 1).

"Prolific, Thousand-eyed, undecaying,
A horse with seven reins, Time bears us onward.
Sages inspired with holy knowledge mount Him :
His chariot-wheels are the worlds of creatures."
"Time draws this chairot with seven wheels,
Seven are its hubs; its axle is immortality.
Time brings forth the worlds about us;
It is known as the first wondrous power."
"On Time is laid the overflowing vessel
Which we behold in many places appearing.
Time pervades all the world :
Time is enthroned in the vastness of space."
"Time has made the worlds of life;
Time encompasses all the worlds.
He who was the father has become their son,
For no other power is as strong as Time."
"Time created the yonder heavens,
And Time creates these realms of Earth.
Past, present and future reside in Time,
And all that moves abides in Time."
"Time creates whatever becomes;

In Time the sun sends out its heat.
All creatures live in time;
In Time does the eye discern."
"In time is mind and vital breath;
All names and forms are held in Time.
The living creatures, one and all
Are filled with joy when Time draws nigh."
"In Time is all energy, the highest goodness.
The universe is held in Time.
Time is the Lord of all that is;
The Father of the Creator Himself."
"This world was created by Time,
And by Time was set into motion.
Time holds the vast sky which contains their rain
Time supports the Deity Himself."
"Time created the living creatures;
In the beginning He created their very Lord.
From time comes the self-refulgent sun;
Energy, likewise, proceeded from time."

At the beginning of the third verse we encounter the line, "on time is laid the overflowing vessel . . . ." What is the meaning of this mysterious statement ? A clue to its symbolism is given in the beginning of the eighth verse, "In time is all energy . . . ."

Raimundo Panikkar gives an interesting interpretation of this simile : "There is one enigmatic verse of particular interest in this hymn of incomparable beauty and extra ordinary suggestive force : 'Above time is set a brimful vessel.' Time is said to replenish itself from a full vessel which, in spite of all efforts, can never be emptied. If from the full one draws away even the full, the full remains, says the famous invocation of the ISA UPANISHAD."[26]

Acharya Vaidya Nath Shastri translates the first line of the third verse as follows: "The whole universe, like a pitcher, has been placed on Time."[27] In other words, the "overflowing vessel" represents the universe itself, placed upon the inexhaustible reality of time.

Interestingly enough, we find this same simile expressed by Paul Davies in his book, SUPEREORCE. In Chapter 12, he comments on the properties of the false vacuum which started the expansionary phase of the universe :

(*Continued on page 27*)

VEDIC SCIENCE

—By P.N. Oak

Eversince India was overrun first by Muslim powers and later by Christian powers, enslaved Hindus have been so thoroughly brainwashed as to denigrate themselves and assert that their Vedic ancestors knew nothing, for instance, about the blood-circulation system in the human body or that the earth was round and revolving, etc. until European Christians told them about it.

These are only a few typical instances of the dangers inherent in being tutored in histories written by one's own enemies.

Demoralizing a victim by continually dinning into his ears venomous propaganda that he and his ancestors have been good-for-nothing fellows is a time-worn method of psychological assault used by aggressors in addition to slaughter by the sword and conversion by threats, torment or temptation. Such denigration often forces the victim to commit suicide. Hinduism has been a victim of such motivated psychological assault for the last 1235 years (712 to 1947 A.D.). The claims that Pythagoras, Galileo, Copernicus and Newton for the first time discovered certain great scientific truths which were otherwise unknown to humanity is a typical sample of that dangerous, demoralizing propganda. It is not, however, realized by the originators of that propaganda that their assertions reveal their own ignorance about pre-Christian history,

They must also realize that since the Vedas constitute a divine compendium of cosmic knowlege, to assert that the inheritors of the Vedas, namely the ancient Hindus, where a set of illiterate, rustic bums amounts to a confession of the asserter's own ignorance of the very basic facts about human history.

Pandit Raghunandan Sharma's Hindi volume titled Vedic Sampatti (literally Vedic Wealth) gives some valuable information to disprove the defamatory assertions:— (Page 29) :

चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुंभमाना ।
न हिन्वानावस्ति तिरुस्त इन्द्रं परिस्पशो अदधात् सूर्येण ॥

is a Rigvedic stanza (1/33/8) which states that the earth is spherical. Half of it is illuminated by the Sun and the other half remains dark (at any given time). The earth is strung by the Sun's gravitation. Rigved 10/149/1.

सविता यन्त्रैः पृथिवीमरम्णान् अस्कंभने सविता द्यामदृहन्त ।

The Solar mechanism makes the earth revolve in the skies. Planets too are taut in the same system.

In the million-year ancient Ramayan (Balkand, Sarga 60) it is stated:—

गगने तान्यनेकानि वैश्वा नर पथाद्वहिः ।
नक्षत्राणि मुनि श्रेष्ठ ते तु ज्योतिषुसा ज्वलन् ।।

"In the heavens beyond the zodiac are innumerable sparkling stars."

Thus the entire cosmic astronomy is most accurately described in ancient Sanskrit texts in the utmost details.

In fact modern scientists would do well to look for solutions of their problems in the ancient Sanskrit texts.

"Prof. Ludwing holds that the Rigved mentions the inclination of the ecliptic with the equator (1-10-12) and the axis of the earth (10-89-4)"—Orion. page 58 by B.G. Tilak.

Telescope

The ancient Vedic technological compendium known as 'Silpasamhita' describes the telescope thus :

मनोवविर्यं समाधाय तेन क्षित्पीद्रं शाश्वतः ।
यन्त्रं चकार सहसा दृष्टर्थं दूरदर्शनम् ।।
पललाग्नौ दग्धमृदा कृत्वा काचमनश्वरं ।
शोधयित्वा तु शिल्पीन्द्रो नैर्मल्य त्रियतै च ।।
चकार बलवत्स्वच्छं पातनं सूपविष्कृतम् ।
तत्पश्चापदग्रमध्येपु मुकरंच विवेश सः ।।

"First manufacture glass through roasted earth. Fix those glasses at either end and in the middle of a hollow tube. This is as useful as the turi-yantra in observing distant celestial bodies."

Magnetism

In Vaisheshik (5-1-15) Kanaad, an ancient Vedic scientist, writes that a piece of iron leaps at a magnet because of an unseen force.

A Slipa Samhita Sanskrit manuscript in the Jain library at Anhitpur in Gujarat describes how a Dhruv-Matsya-Yantra may be made. It also describes how a thermometer may be made with the help of mercury, thread, oil and water.

Another manuscript known as Siddhanta Shiromani also describes an ancient thermometer.

Ancient astronomical treatises describe how a time-clock shaped like a man, peacock or monkey filled with sand helped to measure time.

Barometer

A barometer was also in use in ancient times which helped predict the approach of storms of monsoon.

Automobile

An ancient Sanskrit text known as 'Bhoj-Prabandh' mentions an aircraft shaped like a peacok. The scripture 'Bhagwat' describes an aircraft owned by King Shalbh.

Bharadwaj's volume titled 'Anshubodhini' has a special chapter on aircraft.

Energy

Ancient Vedic technological energy sources were of eight kinds, viz, (1) Machines run on electricity were known as Shaktyodgama. (2) Machines running with energy produced from natural elements, such as water or fire, were known as Bhoot-Vaha. (3) Machines which used to run on steam were known as Dhoom-Yan. (4) Some mechanisms which seem to derive their power from 'gems' were known as Suryakant or Chandrakant. (5) There were machines which were operated with air power. (6) Panch-Shikhi machines used to run on oil (petrol. diesel etc.) (7) Machines run with solar energy. (8) Machines run with magnetic power.

Shukra Neeti

Shukra Neeti is an important ancient Sanskrit text dealing with the manufature of armaments such as rifles and field guns.

Robots

Ramayan mentions Ravan having made a life-like Sita whieh could even simulate Sita's lament for Rama.

Telephone

On page 316 of his volume, Vedic Sampatti, the author, Pandit Raghunandan Sharma, discloses that in the village of Patthar-ghati in the erstwhile princely state of Hyderabad there lived a Dr. Mohamed Kasim. His ancestors were Brahmin royal priests of the Hindu rulers of Bijapur. He retained in his house a collection of ancient Sanskrit manuscripts. One of the volumes dealt with the machanisms of telephones and another with the process of mummifying bodies.

Shukra-Neeti, chapter 1, stanza 367 refers to the teehnique by which a king could acquaint himself of a happening 20,000 miles away within a day.

अयुत श्रवशजां वार्ता हरेदेक.दिने न वै ।

Water from Moon

A (natural or synthetic) diamond known as Chandrakant-Mani was used to produce medicinal water with the help of moonlight to administer to the sick.

Susrut's stanza 45/27 refers to tLis process as under :—

रक्षोघ्नं शीतलं हादि जारदाहविषापहम् ।
चन्द्रकान्तोद्‌भवम् वारि वित्तघ्नं विमलं स्मृतम् ।।

The mediaeval Muslim chronicle Ain-e-Akbari also refers (on page 40) to a shining white Moonstone which when exposed to moonlight drips water.

Ancient Sanskrit texts mention clouds and lightning being 12 Yojanas from the earth in the skies.

भूमेर्वहिः द्वादशयोजनानि भूवायुरम्बादविद्युत्ताद्याम् ।

Sun-Spots

Mention is also found of Sun-Sports in the Ramayana when Rama addresses Lakshman thus,

हृस्वो रुक्षोऽप्रशस्तश्च परिवेषस्तु लोहित: ।
आदित्ये विमलं नीलं लक्ष्य लक्ष्मण दृश्यते ॥

(Yuddhakand 23/9)

For Worship

The fire sacrifice, alias fire-worship, which accompanied every Vedic ritual and ceremony is known to have had at least three physical (environmental) effects, namely purifying the air, killing volatile germs and helping cloud formation and rain.

Possibly such fire-worship has also some salutary psychological, spiritual and sociological effects.

Waving holy lamps around a person's face on various occasions is also known to create a protective divine halo.

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(Excerpted from the author's book, "World Vedic Heritage")

(*Continued from Pags 22*)

"The creation of the primeval energy has an air of magic to it. The vacuum, with its weird negative pressure, seems to have a truly incredible capability; on the one hand it produces a powerful repulsive force, bringing about its own accelerating expansion; on the other hand, that very expansion goes on boosting the energy of the vacuum more and more. The vacuum essentially pays itself vast quantities of energy. It has an inbuilt instability to continue expanding and generating unlimited quantities of energy for free. Only the quantum decay of the false vacuum puts a stop to the bonanza. THE VACUUM IS NATURE'S MIRACULOUS JAR OF ENERGY. There is in principle no limit to how much energy can be self-generated by inflationary expansion. It is a revolutionary result at total variance with the centuries-old tradition that 'nothing can come from nothing'. . . ."[8]

(*To be Continued*)

References :

26. Panikkar, op. cit. p. 217.
27. The Atharv Veda op. cit., p. 492.
28. Daires Paul, The Superforce, op. cit. Ch. 12.

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NEWS AND VIEWS

'VEDAS HAVE SOLUTION TO MODERN PROBLEMS'

Kancheepuram, May 25

The relevance of Vedas in the modern times and their salvation to the problems facing humanity should be realised by all, Vice-President, Shankar Dayal Sharma said here on Wednesday.

If one reads the Vedas he will find that they are not 5,000 years old, they are modern. Vedic methods are now used to compare and correct the computer formulations. The most appropriate language for the computer is Sanskrit, according to the Germans and the French.

Asserting that the Vedas contained answers to many of the present day conflicts in the country, including communal problems, unity and national integration, the Vice-President underlined the need to keep an open mind to assimilate whatever noble thoughts that might come from all over the world. "Our Vedas have survived over the centuries by adopting this principle", he said while presiding over the valedictory function of the Shankar Jayanti Mahotsav held at the Kanchi Kamakoti Mutt here in the presence of Sri Paramacharya and the Junior Swamigal, Sri Sankara Vijayendra Saraswati.

The Vice-President further said, "while Adi Sankara by adopting a Chandala (Harijan) as his Guru demonstrated to the world that there was no distinction between one man and another, it was unfortunate that we have lost our heritage. The so-called divisions of Aryans and non-Aryans (Dravidians) was the creation of the Western forces to divide us. Our enemies have poisoned our mind. We we have to take that (poison) out."

Dr. Sharma reminded the audience that Adi Sankara did not subscribe to "dichotomy" of science and philosophy. Both should go together, Adi Sankara had declared.

(Source : Indian Express Ahmedabad dt. 26-5-89).

2. U.G.C. APPROVES DAYANAND COLLEGE, AJMER FOR THREE YEAR COUSE IN PHYSICAL EDUCATION

The University Grants Commission approved the Dayanand Post-graduate College, Ajmer for the introduction of its three year degree course in Physical Health Education and Sports under the new Education Policy. The Commission has agreed to bear non-recurring expenditure of Rs. 82. lacs and recurring expenditure of about Rs. 10 lacs for five years.

Principal, D. Vable, Director of the College, while giving this information has assured that the vast College campus has all the required facilities, including over a dozen play-fields for different games, a Swimming Pool, Gymnasium and a recently constructed 400 mt. racing track at a eost of over one lac rupees. He also declared that efforts are being made to introduce the course from the session 1989-90 as desired by the U. G. C.

—Administrative Officer, Arya Samaj Shiksha Sabba, Ajmer.

3. UNEP Warns of Health Risks from Diesel Trucks

More and more diesel powered vehicles are on the roads everywhere and they carry health risks.

Exhaust from motor vehicles is a complex mixture that contains hundreds of chemieals in gases, solids, and liquids. The composition of the mixture depends on the fuel, the engine, and any emission control devices. And some exhaust fumes can be transformed by complex chemical reactions in the air.

Increasing numbers of cars and trucks are being equipped with diesel engines because they use less fuel than gasoline engines and because diesel fuel costs less. Diesel vehicles now give 20-40 per cent more mileage per unit volume of fuel than petrol-powered vehicles. One result is that the market share of diesel-powered cars has been increasing at about 10 to 15 per cent per year since the mid-1970s.

Diesel engine exhaust has 30 times more particulates than gasoline engine exhaust according to the United Nations Environment Programme. Between 80 and 90 per cent of these particulates are very fine, less than one micrometre in diameter, are easily transported by airstreams, and readily deposited in the lower respiratory tract when inhaled.

Hence there is concern over the potential health effects of diesel exhaust fumes. Some of the organic compounds in these diesel particulates have been shown in laboratory tests with bacteria, animal cells and tissues to be toxic, mutagenic or carcinogenic. Because diesel-powered vehicles are not the only sources of particulates and other pollutants in urban areas, it is difficult to estimate their non-cancer health risks. However, the increasing numbers of such vehicles will intensify urban air pollution and contribute to increases in respiratory sickness.

Gasoline and diesel engine exhausts are both mutagenic and carcinogenic. But there is now more anxiety over the carcinogenicity of diesel exhausts because risks from them are comparable to those of human exposure to other carcinogens, such as coke oven emissi6ns. However, extensive research is still needed to identiy the health and environmental impacts. More information is required on the nature and characteristics of the hundreds of organic compounds emitted in diesel exhaust fumes.

Such studies are of particular importance for developing countries where there has been a significant increase in the use of diesel vehicles and where official air quality standards are either non-existent or not adhered to. In many developing countries diesel vehicles (especially heavy trucks and buses) are old and not well maintained and likely to contribute to further deterioration of urban air quality.

(Source t UN Newsletter dated 20-5-89)

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Why Do We Suffer ?

By Pandit Seaw Pershad
P.O. Box 6025
Niew Nickerie
Suriname (South America)

Living here in South America and having travelled a few countries around the world and being a practicing Pandit I have had some opportunity to look at human sufferings closely. In fact, in the life of each one of us at some point or the other there are sufferings.

No one likes to suffer; but why do we suffer.

I have heard this question over and over again from people who visited me asking me how I can remedy their snfferings. Why do God permit such sufferings, if he is a just and kind God ? Some, in order to relieve their sufferings take a mantra and do japa. Some do prayers' to various gods. Some see doctors and take medications. Some try various kinds of hobbies. Some try all kinds of materialist course. But our sufferings never stops. One suffering stops, only to be replaced by a dozen others. It seems that from birth to the grave, one suffers endlessly.

3. What is life all about, we sometimes ask ourselves. Why me ? I have tried my best. I have done everything possible, but still I suffer. Look at my friends, they seem not to have any sufferings. They wallow in luxuries and to the top of it all, they do not even (for a moment) remember God". One at times reproaches one self. I, who have spent my whole life remembering God, doing good, living a clean life etc...reap's only sufferings. Why, Why, Why ? So, it goes on and on.

4. Collin's English Dictionary defines the word 'suffer' to mean (among other meanings) to undergo pain, punishment etc., to endure mental distress. From the meaning of the word it is evident that at times we have to taste it, to suffer or have tasted it.

5. If you do something right (good) then there is some happiness; if you do something wrong (evil) then there is punishment. This kind of see-saw thing has been termed by the Ancients as "Karma" (the iron law of cause and effect). It is our Karmas in the present and past lives that determine whether we reap sufferings or happiness in this life. (Rarely we reap the fruits of our Karmas of the present life in the present life). It is mostly our past Karmas that are now bearing fruits. Many of us feel that God is

making us to suffer. No, it is not so. We see Him as some one living at some far off place (planet), having a long beard and a large recording book (to record our good and bad deeds), giving special treatment to His friends and sufferings to His enemies. It is very sad and lame brained to reason like this (sadly we blame others, but never ourselves).

6. God is neither good nor bad. He is beyond the 'gunas' (qualities). He hardly interferes in the affairs of the world. At times when there is a universal problem He sends or inspires someone to rectify the imbalance, thus putting everything on an even keel. He has instituted certain universal laws. If you break them, you suffer, if you obey you have happiness. In passing, I will mention that in order to have real, lasting happiness you have to rise above these laws, and realize the self.

7. Many of us do not know that man is so skillfully designed and made and within him are several bodies within them one Body. There are several different mechanisms within us and one of them is the Mind. Within the human Mind are several minds, each performing a different function. One of them is the sub-conscions Mind. Every thought (good or bad), every action that we perform (good or bad) are recorded there. The essences of these goes up to make the Sanskaras (Seeds) of the fruits of our Karma. These seeds will bear their fruits in furture Lives. So, in order for us to have "good fruits" the formula is to at all times think and act rightly according to universal laws, (e.g. love thy neighbours, do not kill, tell lies etc.). The ancient formula see no Evil, speak no Evil, do no Evil was discovered by the ancients in order that they may not reap sufferings. If we follow this. we too can reap a non-suffering life. But their is the suffering of Birth and Death.

When one realizes that all happiness is not real happiness and one has to Born and Die, then another kind of suffering steps in. We long for Eternal happiness. There are many systems of philosophies and religion that have offered various techniques and solutions to achieve this end. Whichever one, one adheres to only seems to increase one's sufferings. (I go to church, Mandir, Masjid I conform to the all laws moral and spiritual and yet I suffer).

What is happening to that individual is that he is speeding up his spiritual evolution and the "seeds" of his past Karma get (as it were) ripe very quietly resulting in intense sufferings (or happiness). This important thing (law) people forget and start to blame and curse all, including God. Sometimes many stop all their spiritual pursuits and go back to their old habits. I ask all to make note of this important reason why God—fearing people have to suffer immensely.

8. In fact the more he gets closer to break the bonds of Birth and Death (i.e. to gain self realization) his sufferings become 1000 times more intense. In other words he is reaping the fruits of his past Karmas that would have fructified in, let us say, 1000 lives in the future.

9. Mans people feel that in trying to go to God or by coming near to him one will have automatic happiness. Yes, that is so, but to get near to him (i.e. to realize the self) you have to be cleaned (pass through intense sufferings). All the seeds of past Karma (good and bad) have to be burned up. Being a merciful God, if you go towards Him one step He comes to you 1000 steps. One should (must) not lose hope when you are reaping sufferings whil'st you are on the God—ward road, these sufferings are positive signs that you are making some progress. Hold on very tight to your Sadhana (spiritual course).

10. What about those who do not even think of God and they are suffering. Well, only you have to blame yourself. You did the act in the past. Now you are reaping the fruit. A word of Advice—Get near to the Ocean of Mercy.

11. The purpose of all life is to reap total Bliss—Peace. To be one with the Ocean of Happiness (Self Realization), you have the keys in your hands. Wake up and reap Real Happiness; not sufferings. Try and break the bonds of Birth and Death. Be free. Do not suffer your Real self. Liberate it. Realize total happiness.

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BOOK—REVIEW

1. Name of the Book—SPOTLIGHT ON TRUTH (SWAMY DAYANAND SARASWATI'S SATYARTH PRAKASH IN ENGLISH WITH COMMENTS)
2. Name of the Author : PANDIT VANDEMATRAM RAMCHANDRA RAO, HYDERABAD (A.P.)
3. Name of the Publisher : UDGEETA PRAKASHAN SAMSTHA 14-3-178, GOSHAMAHAL, HYDERABAD (A.P.)
4. Price : Rs. 100/- per copy.

SATYARTH PRAKASH, the 'magnum opus' of Swami Dayanand Saraswati has been translated practically in all the important Indian Languages for the benefit of the people. It was earlier translated into English also by a few Vedic scholars; but those were primarily literal translations of Satyarth Prakash which the people unfamiliar with Vedic philosophy found difficult to understand. Pandit Vandamataram Ramchandra Rao took upon himself the arduous task of writing the English version with comments and explanatory notes, keeping in view the difficulties of the begineers in the field of Vedic studies. It would not perhaps be incorrect to say that it is a sort of commentary on 'Satyarth Prakash' sans Sanskrit mantras, in lucid terms and flowing language which the readers would find both interesting and instructive.

The book has been neatly printed on quality paper, with attractive get-up and strong binding, justifying its seemingly high price. It is available also from Sarvadeshik Arya Pratinidhi Sabha, Dayanand Bhawan, 3/5 Asafali Road, New Delhi-110002.

(Sachhidanand Shastri)
General Secretary.
Sarvadeshik Arya Pratinidhi Sabha.

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Editor : **S. C. Pathak**

Vedic Teachings
PRAYER

IMPART US THE HIGHEST BLISS.

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत्तत्सत्यमङ्गिरः ॥ (ऋग्वेदः १-१-६)

TRANSCRIPTION

YADANGA DAASHUSE TVAMAGNE BHADRAM KARISYASI.
TAVETTATSATYAMANGIRAH.

(R.g. 1.1.6.)

WORD-MEANING

Oh (ANGA+AGNE) Self-effulgent God, Friend of all, (YAT+TVAM) You surely, (BHADRAM+KARISYASI) do good (DAASUSE) to persons who surrender to You their all. Oh (ANGIRAH)* Lord Bountiful, (TAVA+IT+TAT) this very nature of Yours is indeed, (SATYAM) Your Truthful vow.

INVOCATION

Oh Self-effulgent God, Friend of all, on those who surrender to You their all including their self, You bestow all gifts of worldly happiness and also the bliss of Final Beautitude. Oh Inner-self of the universe, it is Your truthful vow to impart the highest bliss to Your devotees. This very nature of Yours is the most helpful thing for us. Oh Lord Bountiful, shower on us soon both the worldly riches and spiritual bliss so that all miseries we suffer from in this world may be dispelled from us immediately and we may always enjoy undisturbed happiness.

Elucidation by Satyanand Shastri, New Delhi.

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* According to SATAPATHA BRAAHMANA (VI, 3,7,3) 'angira' means 'praana' i.e. inner-self.

Editorial

The Cause of Man's Sufferings

Man's greatest fear is death which he is bound to face sooner or later. There is no escape from death. Anything born in this world is bound to die one day, and it is the inexorable law of nature. Birth and death are the two sides of the same coin. The moment a person is borned, he faces the prospect of death. In the words of famous Hindi poet, Harivansh Rai Bacchan, "as soon as man enters this world he is known as the one who is to go out". In fact, every minute of his life he is proceeding towards death. As a child he dies to become a boy, boyhood dies to give birth to youth and youth to middle age etc. Finally, he castes off his body to acquire a new one.

Our scriptures emphasise that man, in essence, is not the physical body; but the immortal spirit. The body is just an instrument, or a vehicle, for the spirit to go through certain experiences, both pleasant and un-pleasant, according to his past deeds. Bodies appear and disappear, but not the dweller, the immortal spirit. Death simply means change and every thing in this world is constantly changing and these changes pertain only to physical forms.

The root cause of one's sufferings is one's identifying himself with the body. Vedas call upon us to acquire divine knowledge to understand our true nature through the use of our faculty of reasoning and discrimination between real and unreal. "Know Thy self" is what our scriptures have ordained to us. Once a man knows his true identity, he is spiritually enlightened and is not afraid of death. His mind is purified and he treads the path of righteousness. He takes both the pleasures and pains of life in the same stride. Ultimately he gets salvation from the cycle of births and deaths ending all his sufferings, for ever.

—S.C. Pathak

WORDS OF WISDOM

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्ठिरेव च ।। (मनुस्मृति २-६)

TRANSCRIPTION

VEDO AKHILO DHARM MOOLAM SMRITISHILE CHA TADVIDAAM.
ACHARASHCHAIVA SADHUNAMATMANASTUSHTHIREV CHA.

(Manusmriti 2-6).

Meaning

Knowledge of Vedas and other holy scriptures, preachings and righteous actions of seers and people of good conduct, which give inner satisfaction and peace of mind constitute the foundation of Dharma.

Purport

If you want to lead a happy life, full of peace and contentment, you should follow the path of Dharma, that is righteousness, which is realised by the knowledge of Vedic precepts, study of holy scriptures, listening to the sermons and treading the pathway shown by our saints and seers.

Elucidation by S.C. Pathak.

"ON LEARNING AND WISDOM"

* Creation has given us only one day at a time, so we cannot waste this day.
* Love of learning multiplies a millionfold to benefit us.
* LEARNING NEVER ENDS.
* It is one thing to know the right words. It is another thing to do the right actions.
* We have known pain, but we do not remember it.
* We have known hard times, but we do not lament.
* We have known rejections, but we do not despair.
* We have known difficulties, but we do not take defeat.
* Wisdom is medicine for the mind.
* Wisdom is the single most important ingredient for removing the suffering of mankind.
* Help make the situation better. Don't just complain about it.
* To take the lesson from a mistake is wisdom.
* A wise person may change his decision, but he never changes his principles.
* Man is known by the food he eats, the company he keeps, the thoughts he holds, and the deeds he does.
* Best friends are those who elevate each other's souls.

—Dr. T.R. Khanna, U.S.A.

Time And Space In The Vedas : A Modern Scientific Perspective.

—By MAYA DEVI, M.S. (Physics) U.S.A.

SECTION V. TIME, SPACE, AND CAUSALITY IN MODERN PHYSICS

"I, pure in conscience, not discerning reality through my mind, ask the wise men about these concealed and enfolded mysteries. O men of learning : (Tell me) about the physical and supraphysical forces which have spread out their own seven threads in this unstatic world to form the complete whole."

(ATHARVA VEDA 9,9,6)

पाक: पृच्छामि मनसाविजानन् देवानामेना निहिता पदानि ।
वत्से बप्कयेऽधि सप्त तन्तून् वि तत्निरे कवय ओतवा उ ।। (अथर्व: ९-९-६)

A. ORIGINS OF TIME AND SPACE.

Modern scientists agree with the poetic view that time is the father of all existence. The earliest moment in time which is describable by today's theories is the Planck Time, 10-43 second. Although the Planck Time is theoretically not the beginning of creation, it represents the birth of time. Before that moment, scientists assume the universe existed as a tiny black hole measuring 10-33 centimeters in diameter. This is based on the fact that, in 10-43 seconds, a particle travelling at the speed of light will traverse a distance of 10-33 cm., which is called the Planck Length.

A black hole is so massive that it can radiate no energy, not even light. Thus, we can not see it at all, much less look inside it to study its internal structure. However, scientists do know that the "entropy" of a system, which is defined as the measure of disorder or unpredictability of that system, is at its maximum value in a black hole. Therefore, we can infer that a black hole is filled with complete chaos. Since there is no order present, it is completely featureless and spherically symmetric.

Dr. Victor Stenger explains, "The primeval universe would have existed in a state of very high symmetry, as well as disorder. Order formed in the universe AFTER

the black hole disintegrated into radiation that then cooled to form the universe." (11)

We have already discussed this process in Section III C, "THE FIRST MOMENTS". However, we still have not answered the question, "What happened before 10-43 second ?" Stenger sheds some light upon this problem for us.

"Physicists believe that the basic structures of relativity and quantum mechanics are valid down to that (initial) point, even if our current specific theories of particles and forces do not apply. However, at smaller distances, and times earlier than the Planck Time of 10-43 second, we definitely get into trouble. Beyond that point our common notions of a universe composed of elementary particles and fields moving in a framework of space and time have to break down. The Heisenberg Uncertainty Principle implies that a particle can not be localized within a region smaller than the Planck scale; so most of our usual physical concepts can not be operationally defined in that region. Since clocks are made of particles, and since time is nothing more than what one measures on a clock, values of time less than 10-43 seeond can have no meaning. So there is no point in asking what happened BEFORE the Planck Time; THERE WAS NO BEFORE. BECAUSE THERE WAS NO TIME." (11)

Thus, at the instant of creation, there was no space, no time, and no ordinary forces. Nor was there any matter or radiation. If this was so, then what caused the initial expansion ? To answer this, we must first understand something about relativity.

B. EINSTEIN'S THEORY OF RELATIVITY

1) The Creation of Time and Space.

In 1916, Albert Einstein presented his theory of relativity to the world. It was a revolutionary concept which completely overturned the structure of classical physics. In classical mechanics, objects move about in space, over a period of time. Time and space separate constructs, related by simple equations which predict where an object will be found, based on values of velocity, acceleration. and initial location. Both Newton's laws of motion and Kepler's laws of planetary motion are based on classical mechanics. They seem to describe the motion of objects reasonably accurately from the point of view of an independent observer.

"Not so.", said Einstein. In his note to the fifteenth edition of his book on relativity, Einstein wrote :

"I wished to show that space-time is not necessarily something to which one can ascribe a separate existence, independently of the actual objects of physical reality. Physical objects are not IN SPACE, but these objects are SPATIALLY EXTENDED. In this way the concept 'empty space' loses its meaning." (29).

When Einstein developed his general theory of relativity, he applied it to a host of situations : falling rocks, moving trains, obiects in accelerating boxes, and the solar system itself. The results were in much closer agreement with experiment than the values predicted by classical physics. Spurred on by the success of his new theory, Einstein proceeded to apply it to the universe itself.

Thinking that the universe was a stable structure, Einstein found it necessary to add a new repulsive force to his equations. He called this the "cosmological constant". It counter balanced the attraction of gravity and kept the universe bounded. Later on, when Edwin Hubble found that the universe was expanding, he told Einstein about his discovery. Einstein immediately dropped the cosmological constant from his theory, saying that the addition of this constant to his equations was the biggest blunder of his scientific career.

Surprisingly. the cosmological constant has gained new repute among contemporary physicists. This is because, in a universe empty of matter and radiation, there is no gravity to balance this repulsive force. The result is an exponential expansion, exactly as predicted by Alan Guth in his inflationary theory. Although Einstein clearly stated, "There is no such thing as an empty space, i.e. as space without matter or field," (29) his original theory of relativity is still valid, because AT THE INSTANT OF CREATION THERE WAS NO SPACE.

Under the cosmic repulsive force, when the first burst of energy began to expand, it did not expand into a pre-existing empty space. It actually created the fabric of time-space as is continued to grow, opening up all kinds of room for order to form. Since a closed system cools as it expands, the fundamental forces and the elementary particles which obeyed them "froze out". This broke the highly symmetric state of the primordial universe, creating order in the firmament.

2) Multidimensionality

It is clear that the Vedic sages knew that time and space were interrelated. However, it was only at the beginning of the twentieth century that Albert Einstein began to study the exact nature of this inter relationship and its bearing upon the law of causality.

Einsten's theory of relativity describes time and space as a single continuum which can not exist without the presence of matter. Both time and space are measured from a reference point which originates in a solid body, be it the sun, the earth, or any object. Once we are able to measure direction in space and chronology in time, we can define the concept of an "event", which is an occurrence at a specific point in time space.

For example, suppose I am to meet a relative for tea on September First. The tea

shop is located in a large skyscraper in New York City. Not only must I know the address of the building : Fifth Avenue and Forty-Second Street; but I must also know which floor of the building contain the shop : the twentieth floor. Even if I find the right building, I will not meet my relative if I am on the wrong floor. Moreover, tea is served daily at four o'clock. If I arrive at six o'clock, my relative will have probably gone home for dinner. Therefore, we define the "event" of our tea meeting as four o'clock on September First, twentieth floor, Fifth Avenue and Forty-Second Street.

Notice that it requires four numbers to define this event : the street and the avenue (two dimensions on the ground), the floor (a third dimension "up" in space) and the exact date and time (the fourth dimension : time). Knowing the location in space is not sufficient to define an event; it is also necessary to know the time. Einstein's equations are all written in this four dimensional frame work. They work well for ordinary objects moving in space and time, under the influence of a single force : the gravitational field.

Five years after Einstein published his work on relativity, a Polish physicist by the name of Theordor Kaluza expanded Einstein's theory of relativity to include an electromagnetic field as well as a gravitational field. To do so; he developed a mathematical formulation which involved five dimensions : four of space and one of time. In this five-dimensional time-space framework, the electromagnetic and gravitational fields were unified. However, when he tried to express the results in time and ordinary three dimensional space, the equations acted as if the two forces operated independently. In other words, the unification only exists in the un-observable five-dimensional framework.

Mathematically, all of this makes sense. However, in our three-dimensional world, our minds can not conceive of a fourth dimension. We can only describe how objects would be projected into our ordinary world from four dimensional space by using a branch of mathematic called projective geometry. For example, projective geometry tells us that the projection of a sphere (a three-dimensional object) onto a plane (a two-dimensional space) is a circle. Similarly, we can develop three-dimensional projections of four-dimensional objects using the same mathematical procedure. However, even the most vivid imagination fails us when we try to visualize a four-dimensional figure using three-dimentional projections.

Here is where we must make the break between the familiar world of the senses and the symbolic world of mathematical logic. Just because we can not visualize four spatial dimensions, we are prevented from developing self-consistent mathematical theories formulated in four, five, or more dimensions, AS LONG AS THESE THEORIES ACCURATELY PREDICT PHYSICAL PHENOMENA WHICH WE CAN OBSERVE AND TEST. Kaluza's theory, for example, predicts both gravitational and electromagnetic phenomena which have been tested experimentally and found to be correct. Einstein's theory is used regularly in quantum mechanics and particle physics, as well as

in astronomy. The weird effects which his theory predicts, such as the bending of light rays around an intense gravitational field, the compression of an object in the direction of motion, and the time dilation of rapidly moving particles. have all been observed.

Since the time of Einstein, physicists have used the mathematics of multidimensionality to develop unified theories of the fundamental forces. The present theory of supersymmetry postulates an ELEVEN-DIMENSIONAL UNIVERSE. Just because we can experience only four ordinary dimensions-three of space plus one of time, that does not mean that they do not exist. THEY ARE SIMPLY UNMANIFEST.

Scientists say that these extra seven dimensions are somehow "rolled up" or "enfolded" into ordinary space. Perhaps these are the "seven threads" and the "enfolded mysteries" referred to in the verse from the ATHARVA VEDA at the beginning of this section. Perhaps the "supraphysical force" even refers to the primeval superforce: the unification of all four ordinary forces which operate separately in the universe today. The parallel between the Vedic verse and supersymmetric theory is too close to be a mere coincidence !

In any event, this highly imaginative idea of multidimensionality has given rise to a very good theory. A theory is only as good as its predictions. Today, scientists are trying to confirm some of the predictions of supersymmetry formulated in eleven dimensions, using some very elaborate and expensive experiments. Only time will tell which of these predictions are correct.

(3) Relativistic Effects.

Although the fact that time and space were interrelated was known even by the Vedic sages, Einstein was the first scientist to incorporate time and space in a single, unified, mathematical framework. His equations predicted that the speed of light was a constant throughout the universe. Moreover, he stated that light waves needed no medium through which to propagate, in contrast to sound waves which require the presence of air. The fact that light waves travel at a finite velocity, rather than instantaneously, led to some rather startling predictions. For example, an observer who is travelling at relativistic speed, i e. at a speed approaching the speed of light, is going to observe the same event quite differently from an observer who is standing still.

Let us imagine a train which is travelling near the speed of light. When a passenger looks out of his window, he will see a very distorted view. The trees, the telephone poles, and all the scenery will appear to bend toward him as the train rushes onward. However, he will feel quite normal and will observe nothing unusual taking place inside the train. On the other hand, an observer standing on a railway platform will see some startling effects as he watches the train pass by. First of all, he will note that the clock inside the train has slowed down. He will observe that the train and

all its passengers have shrunk in the direction of motion. Further more, if the train continues to speed up, it will eventually begin to give off a strange radiation.

These relativistic effects are quite real. They become very important at high speeds. Relativity theory predicts that time slows down, distances shrink, and objects become more massive as they move at speed approaching the speed of light. Particle physicists have observed that, as the velocity of the incident proton or electron beam increases, the masses of the particles also increase. Moreover, the life times of the particles are increased because of the time dilation effect. A particle in an accelerator moving at relativistic speed may live four or five times longer than a similar, stationary particle.

Astronomers too must account for relativistic effects. Since the speed of light has a finite value, the light from a very distant star may take many millions of years to reach the earth. A star may have exploded thousands of years ago, but since its light takes so long to reach us, we may look up to the heavens and see the star today as if it were still there.

Relativistic effects are also important in the vicinity of very massive objects such as black holes. This is because the intense gravitational field of a black hole actually warps the fabric of time and space around it. Even the gravitational field of the sun is strong enough to change the course of a light ray from a distant star to the earth. Therefore, the image of the star which appears on a photographic plate may not accurately represent its actual location because of the gravitational fields which have affected it during its journey through space.

What does all of this mean to us ? First of all, relativity tells us that we can no longer speak of absolute time and absolute space. Two observers moving relative to to each other will describe the same event quite differently. Einstein's equations enable us to switch from one observer's coordinate system to the other and predict exactly what each observer would see. Secondly, since two distant observers observe the same event at different times, we must begin to question such fundamental concept as simultaneity and causality.

4. Causality and Determinism.

What is causality ? In simple terms it means that the present state of existence is determined by what happened in the past. Therefore, we must be able to define "past" and "cause" unequivocally, before we can say that a certain cause in the past creates a certain effect now. Both relativity and quantum mechanics force us to re-examine the law of cause and effect.

Let us first discuss the concept of "cause". Quantun theory tells us that an atomic particle may spontaneously disintegrate into two or three other particles. For example, after about fifteen minutes, an isolated neutron will generally decay. NOTHING CAUSE THE DECAY : IT HAPPENED AUTOMATICALLY. Moreover, this decay could occur in ten minutes, or twenty minutes, or some other arbitrary time. We can not predict the exact moment when it will disintegrate. Therefore, causality, as we usually understand it has no place in quantum mechanics.

What we CAN say is this : the fact that we have removed the neutron from an atomic nucleus in the laboratory and left it on its own for a few minutes generates a strong probability that the neutron will decay. Moreover, the statistics of neutron decay indicate that the neutron has the highest probability of disintegration in ten minutes or twenty minutes. Therefore, FOR QUANTUM SYSTEMS, THE LAW OF CAUSALITY DOES HOLD; BUT IN A STATISTICAL SENSE rather than in a strictly deterministic sense.

Relativity, too, forces us to reformulate the law of cause and effect, but in a temporal rather than a causal sense. If I am sitting in Einstein's moving train, and I drop a rock out of the train window, I see it hit the ground some time AFTER I drop it. From my point of view, the rock has followed a straight path from my window to the ground. At the same time, the porter on the railway platform sees me drop the roek. However, he observes that the rock follows a parabolic path from my window to the ground.

The important consideration here is that the porter sees the rock hit the ground AFTER I drop it, irrespective of the particular path it follows. Relativity may introduce some distortions into one's observations, but these distortions can always be accounted for by the proper use of Einstein's equations for transformations of coordinates. Thus, the effect of "hitting the ground" follows the cause, "I drop the rock", and THE LAW OF CAUSALITY STILL HOLDS IN THE USUAL SENSE.

In general, large objects tend to behave in a predictible manner, according to the clearly defined laws of classical mechanics. When they are moving very fast, we must account for relativistic effects which introduce some distortions into our observations. However, on the atomic scale, particles and waves obey the laws of quantum mechanics, which are statistical in nature rather than entirely deterministic. We can still predict their behaviour, but only in terms of mathematical probability. It is at this point that scientists begin to restle with the question of determinism and free will.

We find this question addressed in the VEDAS. The law of causality is equivalent to the Vedic concept of KARMA. One's fortune or misfortune is determined by

one's past deeds. KARMA also governs all events in the universe and determines the order of manifestation, preservation, and dissolution of everything from the larger galaxies to the smallest bacteria.

This does not mean that the universe is entirely deterministic any more than a man's actions are entirely predetermined. Man is endowed with free will. Moreover, man's free will exists in a conscious sense, not just a probabilistic sense. He is free to perform any action he chooses. However, if he breaks the laws of good health or good behaviour, he will have to pay the price for it in some way. The laws of the universe are, in a sense, nature's policemen". They function in accordance with the law of Karma.

The question of determinism has been pondered by physicists and philosophers alike from the time of the VADAS to the present. In essence, both the vedic sages and the scientists have come to the same conclusion. At the time of creation, certain well-defined laws were set into motion. These laws determine the process of creation, interaction, and dissolution of everything in the universe.

However, since no two environments in the universe are exactly alike, no two events are ever going to happen in EXACTLY the same way. Just as no two snowflakes are ever alike, no two stars are exactly alike, though both are subject to the same four fundamental forces. So free will still exists, for snowflakes, for atomic particles, for stars, and for man.

(To be Continued)

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SCRIPTURES

(KARAM NARAIN KAPUR)

1. Some scholars believe that originally there was one race and one speech. 8000 years or more ago, there may have been one simple and original speech from which all these Aryan Languages have differentiated. (1)

According to Genesis all the earth had one language and one tongue. Maxmuller believed that there was a time when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slavs. the Celts and the Germans were living together within the same enclosures, nay under the same roof. (2)

2. The Rishies of India believed that at the time of the Creation of the world God revealed His Divine knowledge to mankind in the form of Vedas.

3. Divine Revelation, to put it in the words of Drs. Westcolt and Oeher, is concerned with humanity and creation. It is given to the peaks of humanity, as Sir Oliver Lodge call's them, at the time of creation. Without such Revelation humanity would have been so much the worse and groping in the dark. Maxmuller in his book "Science of religion" says:—

"If there is a God who has created Heaven and Earth it will be unjust on His part if he deprives millions of souls born before Moses of His Divine knowledge. Reason and comparative study of religions declare that God gave His divine knowledge to mankind from his first appearance on earth.

4. It is no body's case that God "sits with a pen in a hand and write down the Veda". It is not for puny man to find how God revealed His Divine knowledge, or how and by which means He created the earth, the moon, the sun, man other living creatures.

5. If God revealed His Divine knowledge at the time of creation, there does not appear any justification or necessity of His fresh revelation subsequently, as His knowledge is perfect and flawless and needs no amendment.

6. There are nine principal religions of the world as noted below:—

	Name	Date of birth	Location	Scriptures
a)	Hinduism	Since ereation	India	Vedas.
b)	Judaism	1200 B.C.	Israel	Old Testaments.
c)	Zorastrianism	660 B.C.	Persian	Avesta.
d)	Tavism/ confucianism	604 BC 551 BC	China	
e)	Jainism	599 B.C.	India	Agmas
f)	Budhism	560 B.C.	Japan, China Cyclon etc.	Tripataka.
g)	Christianity	B.C.	Europe	Bible
h)	Islam	570 A.D.	Middle East Pakistan, East Bengal, India	Koran
i)	Sikhism	1460 A.D.	India	Guru Granth Sahib.

In addition to these religions now there are very large number of creeds, cults and and sects having their own religious scriptures, rituals, deities and saints.

A scholar believes (Vedic light-June 1989) that God reveals the eternal truth through His saints, who are coming in all times describing the very same subject in their own way." She has given in support of her point of view, reference to Rigveda texts which however, do not even remotely refer to the matter and conclusions saught to be derived by her.

Some scholars, having deep faith in their own religions, try to get self-satisfaction from the belief that there is an essential unity amongst all the religions of the world and in support they refer to the sayings of the various religions. The matter of fact, however, points to the contrary direction. A comparative study of the various religions clearly shows that there is acute difference amongst them about the nature, attributes and working of God and soul, leave aside rituals and mode of worship. While Hindus believe that God is All-wise, Just, Omnipresent, Christians place Him in the Seventh Heaven with a bodily form, for it is stated in the Bible that God made man in His own image. The Christians believe that this is the first and last life, while Hindus believe in transmigration of soul. No teacher has taught or can teach absolute and immutable truth. When one sees the firmaments through a chink, he can only have a glimpse of the part which comes before his eyes. He cannot know the entire firmament. The soul is finite and will ever remain finite, and, as such, with humble capacity, it cannot know or comprehened the Infinite and His moral laws.

Moreover, the seeker of God and Truth is in the hopeless position of seeking something which can not be identified. He may consider that he has reached his destination while he may have reached only a mile-stone on the road to God-realization.

8. Each religion so dear to those whose life it sanctifies and which fulfills so necessary a function in the society that has adopted it, necessarily contradicts every other religion.

True Religion is always mild, propitious and humble, plays not the tyrant, plants no faith in hatred, nor bears destruction on her chariot wheels; but stops to polish, succour and redress, and build her grandeur on public good".

(J. Mitter).

"Though there is nothing that has brought to man more blessing than religion, yet at the same time, there is nothing that has brought more horrors than religion. Nothing has brought more peace and love than religion : nothing has engendered fierce hatred than religion. Nothing has deluged the world with more blood than religion.

(Swami Vivekanand)

9. The following words of Lajpatrai, a great religious leader of the Punjab, are very pertinent and apt:—

"What is truth and where is it ? Is there any truth in the religion or in creeds or in faiths ? Are not those who say they have discovered truth labouring under a delusion or under sense of vanity ? Did Mahatma Budh or Christ or Mohammad discover truth ? If so where are those truths, why have those truths been distorted ? Why have they disunited man-kind and divided them into factions, parties, and so on ? Does truth lead to disruption, disintegration and disunion ? Is it possible that all these good men were labouring under a sense of unconcious vanity and under thought of conceit ?

10. A Sanskrit verse states : there is no single sage whose word is authoritative. This dictum seems correct. While one saint says that the entire world is unhappy another opines that the entire world is happy. Both of them have stated half truth. The matter of fact is that people are happy sometimes, unhappy sometimes and in their normal moods at other times.

11. The outpourings of love of saints, as mentioned below towards their deities should not be taken literally.

(a) "The mind became clear like the water of Ganga, Kabir moved ahead, while Hari (God) followed saying Kabir, Kabir."

(*Continued on Page 18*)

NEWS AND VIEWS

ANTI-DRUG DAY : 26 JUNE

Drug abuse and illicit trafficking are increasingly destroying the quality of life of millions of human beings, impairing health, corrupting institutions, retarding socio-economic development, threatening political stability and in some cases endangering state security.

It is estimated that the value of illicit drug trafficking around the world has overtaken trade in oil and is second only to trade in armaments. Drug abuse, reaching alarming proportions, is intimately interwoven with many other contemporary phenomena. Hence, it requires concerted action from all angles. Demand must be tackled as well as supply. Positive alternatives must be identified and encouraged. Action Programmes to halt the illicit traffic must be developed.

To help strengthen the international fight against this modern plague, the United Nations oraganised in late 1988 a conference of plenipotentiaries which led to the adoption of a Convention Against Illicit Traffic in Narcotic Drugs and Psychotropic Substances.

The 1988 Convention, to date signed by over 60 states, is designed to hit drug traffickers where it hits most: in their pockets by depriving them of their ill-gotten financial gains. Based in Vienna, the United Nations Division of Narcotic Drugs, the International Narcotics Control Board and the United Nations Fund for Drug Abuse Control assists governments in implementing existing drug control treaties and in enhancing international co-operation.

The observance of 26 June each Year as the International Day Against Drug Abuse and Illicit Trafficking was decided by the United Nations General Assembly in a resolution to commemorate the adoption of the declaration and comprehensive multi-disciplinary outline of future activities in drug abuse control by the International Conference on Drug Abuse and Illicit Trafficking on 26 June 1987.

The International Day is observed to draw attention to the drug abuse phenomenon and its manifold adverse consequences, to help generate programmes to prevent

its spread and to encourage intensified efforts to combat illicit trafficking.

All concerned groups, including educational institutions and non-governmental organisations, are invited to mark the International Day.

(Source : UN News letter, Dated 17-6-89)

2 Only one wasteful expenditure was halted

Mr. Bapu Kaldate and other members of his ilk in the Parliamentary Committee related to implementation of official language policy have done a great service to the nation with their successful drive against the wasteful expenditure of Government, though it was just a drop in the ocean. The anti-Hindi English language press, as usual, has stormed troops against the use of Hindi in official transactions in an attempt to sustain their vested interests; but completely ignored a vital question of enforcing the progressive use of Hindi in the Government.

The sole aim and function of this particular parliament committee was to facilitate to switch over to official langauge within the stipulated period of 15 years. It seems that it has not been accomplished after a long period. Several crores of rupees have been drawn as T.A, allowances etc. by such M.Ps. in the past without any discernable progress in the use of Hindi made in the country, leave aside abroad. It is good that this issue has been viewed by the impartial observers as bearing political overtones, and the language controvery has not been whipped up.

Why not Mr. Kaldate compile a long list of wasteful expenditure ? We shall support him in that case. But it be admitted that national honour is continuously being put to shame, when our leaders and government offices use a foreign language in their dealings in the country, as well as abroad.

B.D. Snatak
C 4-B/332-B, Janakpuri, N. Delhi 58

3. Secretary-General Warns Against Global Warming

In his message on the World Environment Day, 5 June, the United Nations Secretary-General, Javier Perez de Cuellar, said "as we celebrate World Environment Day this year, there is growing alarm over the degradation of our planet. 'Environment' is a powerful word in all languages. It has become of critical importance for all of us."

"Fortunately, some progress has recently been made. Under the auspices of the United Nations Environment Programme agreements have been reached for the protection of the ozone layer and for the control of transboundary movements of hazardous wastes. We must now accelerate our efforts."

"The problem of global warming is particularly serious : a warmer world with wide variations of temperature would involve major changes in the character of the earth's surface and the society we have built on it. Shifts in the pattern of rainfall, greater climatic instability and rises in sea level would cause a vast disruption in life on this planet. The global community has never before faced a more formidable and complex change."

"Co-ordinated political, economic and scientific action is vital. We must act swiftly to ward off the greenhouse effect, we must develop new energy regimes, especially in the industrialised countries, conserve our forests, and find and apply environmentally sound technologies. We will need to mobilise resources and develop new financing mechanisms in order to assist developing countries to pursue environmentally sound and sustainable development."

"On this World Environment Day let us strengthen our determination to act resolutely. The United Nations is ready to serve as a catalyst for further global efforts. But the international community can only succeed if governments and people throughout the world pledge themselves to the principle environment is essential to our common future. Only thus will we be able to preserve for future generations the precious world we have inherited from our forefathers".

(Source : UN Newsletter dated 17-6-89)

(*Continued from Page 15*)

(b) The devotees thronged on the Chitrakoot mountain, Tulsi prepared chandan-paste while Raghuvir (Shri Ram) applied on the fore-head of the devotees.

12. It has to be admitted to our great shame that the religions have not sub-served their true purpose: they have not uplifted man-kind above their natural infirmities. On the contrary, they have drowned it into a deep ditch of degradation. The consequences are ominous.

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Doctrine of Karma in Bhagvat Gita

One of the most interesting, informative and rather perplexing doctrines emanating from the Sermon of the Lord in the Bhagvat Gita is the doctrine of Karma. In fact, the word 'Karma', because of its various connotations has meant different things to different people in different situations. Almost all religions accept some aspect of Karma in its simple and facile sense of 'As you sow so shall you reap'. When people say, "O my illness is because of my Karma" or "this man is poor and miserable because of his previous karma", such remarks are the reflections of poor understanding about the doctrine of Karma. God's bounties are somehow not on the same level as are imagined by ordinary human beings. We created God in the image of man rather than taking man in the image of God. Law of Karma, if it is a law, is not God's method of rewarding and punishing people. It is not a law of retribution but a law of harmony; a law of health and happiness.

The Lord says in the 'Bhagvat Gita'

jnana yogena samkhyanam
karmayogna 'yoginam'

'The path of action is in itself, if truly understood, a by-product of the path of knowledge.

Karma as 'action' connotes four different meanings;

First it means action.
secondly it means the reaction-vikarma
thirdly it means the inaction-akarma
fourthly it means the non-action i.e. refraining from action.

Action, in its first meaning, is the perogative of God. Human beings only react. All our actions are nothing but reactions to some situation. Bhagvat Gita says the path of karma is mysterious, 'gyanogati'. Even the wise do not understand the mystery of karma. This is a game of opposites. We have our choices. Should I do this or should I do that ? Our reaction to situations is our karma. This state is reached by the forces of brain-mind and conciousness. In short the yoga of intelligence.

The Bhagvat Gita further elaborates the harmonious nature of the law of Karma by emphasising the virtue of 'renunciation in action'. There is never a situation which may be called as 'inaction' or 'non-action'. Even when we refrain from acting, we are in fact reacting to a situation; we are performing a 'karma' in accordance with our 'gunas'. When we see an old lady dying on the road and we turn our head on the opposite side and walk away, we are in fact performing an action. A sanyasi's renunciation of the pleasures of the world is not renunciation of action hut renunciation in action; because whatever he is doing he is not doing for his own pleasures or his ego but for true yoga, i.e. the union with god. This stage is the highest form of harmony achieved after a long process of 'sadhna' i.e. concentration and meditation,

—Krishan D. Relleigh. Arya Samaj, London.

'A BRAVE MOTHER'

(Affectionately called Bhabhiji)

By

K. Narasinha Reddy

"The age of the true revolutionaries has gone. We are now in the midst of murderers who do not hesitate to kill their own kith and kin, if that would serve their purpose."

Thus spoke Smt. Durga Bhabi, wife of Shri Bhagwati Charanji, the Indian revolutionary of the twenties, who died while manufaturing a bomb to equip members of his fraternity with arms to enable them to wrest freedom from the clutches of the vily Britishers.

We had gone to meet her at her Ghaziabad residence. The party that called on her included Swami Anand Bodh Sarswati, President of the Sarvadeshik Arya Pratinidhi Sabha, Shri Vandematram Ramchandra Rao, Senior Vice President of the said Sabha, Shri Vimal Wadhavan Advocate, Convener of the Advocates Committee of Sarvadeshik Arya Pratinidhi Sabha and two freedom fighters from Ghaziabad.

Smt. Durga Bhabhi at the age of 85, although a physical wreck, had still retained her revolutionary fervour. She appeared a human volcano, breathing fire as she spoke.

"We shed our blood to set our Motherland free and restore it to its past glory." said she.

She again thundered.. ...

"We spilled the blood of our enemies for a lofty ideal.........that of making our people masters in their country.

What is the picture we see before us today ?

Bhagat Singh, if by any miracle, comes to life once again, what will he say ?

He is sure to burst out into a fit of rage and say—

"Woe betide you all brother Indians ! You seem to be undoing all that we dreamt of and fought for. We embraced the gallows to see a prosperous India emerging. We did so only to see it remain one and undivided. We did not fight for a truncated India."

We saw a veritable Durga—the Kali Ma—with blood-red eyes pouring her heart in great agony, as we stood before her in awe. We then tried to draw her attention away from the reminiscences of the past. Swami Anand Bodh Saraswathi took the initiative in this direction. He asked her—

"Bhabhiji, how have you been spending your days now ?"

She took a long time to cool down to normalcy. A Freedom Fighter and a great admirer of her, Shri Raghuveer Sharma of Ghaziabad interfered and enquired of her about her son 'SACHIN' and without waiting for a reply he recounted in a nut-shell how she had refused to fall in line with the leaders of the day to reach places of power, how she had devoted her life as a Mother and a Teacher to catch the sons and daughters of India very young and make them dutiful citizens of India. Shri Sharma also revealed that both Sanjav Gandhi and Arun Nehru had received education under her care for a time, when they were young. Mean whileDurga Bhabhi had regained her normalcy. She asked of the visiting friends thus—

"I hope you will not say 'no' if I offer you some soft drinks. You have come all the way from Delhi and some from Hyderabad. I donot know how to thank you for this honour. I feel rejuvenated, when leaders like you call on me........."

In this strain she said so many things about us and the Arya Samaj. Shri Vimal Wadhavan, an advocate, who had been keeping himself in touch with Bhabhiji through correspondence, but who had never before called on her, took a chance to remind her about the letter she had written to him. He was happy that a great revolutionary like her had cared to drop a letter in reply. He also recounted some of the anecdotes pertaining to her life as a revolutionary in the company of great revolutionaries like Chandra Sekhar Azad and others like him. He then asked her about the actual part she had played in the attempt of the revolutionaries to kill Haily, Governor of Bombay.

Durga Bhabhi referring to that incident paid great tributes to Savarkar brothers. It was perhaps in 1931 that the said attempt was planned and executed. This tine the revolver was handled by Durga Bhabhi. When asked whether she went though the operation part of the plan dressed as a male, she retorted—

"No. I was in my normal dress only. Dressed as a woman, I wanted to kill Haily, the representative of the perfidious Britishers and go to the gallows as an Indian 'mahila'".

At this juncture Shri Vandematharamji put some personal questions to her......

"How did you feel about yourself, when on your march towards the target ?

How did you feel while entrusting your only child to the care of Baburaoji Savarkar ?"

She said—

"I was acting in the normal way. My husband had already shown the way. I only followed his foot-steps. But when I cast my last looks, I considered those may be my last looks at my son, my mind told me I was leaving him to his fate; my heart then convulsed and I felt I was being separated from my son for ever. But soon the realisation that Baburao Savarkar will surely not allow his promise to go in vain dawned in me. I was sure about the future of my son in the hands of the king of patriots, the great Savarkar.

I then proceeded to the alloted point and released the bullets; but Lo ! it had not hit the target. Haily was not killed. Some other white man had been killed. It was not as a result of any mistake on my part that I had missed the target. The signal given by Prithvisinghji Azad failed me in achieving the desired end."

It was now the turn of Swami Anand Bodh Saraswathi. He asked her about the present state of affairs in the country and her views on them.

Refering to the problem of Punjab, Bhabhiji said in most unambiguous terms as under—

"Punjab needs a powerful hand, vested with absolute powers like a dictator. He should be able to act firmly on his own, without waiting for any orders from above."

She then hurried to say—

"But you know, absolute power corrupts absolutely and, therefore, I feel, dictatorships, even when they are beenevolent, should not be allowed to continue for long."

Dilating on her political views she observed—

"I believe in Samyavad—no exploitation, no nepotism and no favouritism.

The widening gulf between the poor and the rich should be eliminated, by all possible means."

Vandematharamji then asked her about the type of Samyavad she believed in and spoke about the views of our seers on the subject as dilated in the Esavasyopanishad—

Bhabhiji observed—

"Our seers are infallible. They are very great. Yes, I subscribe to their views, 'Do enjoy but in a spirit of renunciation. Donot covet to yourself what belongs to others.' Wonderful words indeed. I like them."

Finally she got up and with folded hands bade good-bye to us. While going through the last formality, she said—

"My friends, please do not forget the revolutionaries, the path of unity shown by them. Mind, there should be no further Pakistans or Khalisatans." Addressing Swamiji she said—

"Swamiji ! revolutionaries owe a lot to the Arya Samaj. The Samaj gave us the inspiration. It also helped us in contributing our mite to the success of the Freedom Movement."

□□□

An Appeal

Eye—donation is an act of highest virtue. It is a real curse of human life to be blind. We cannot fully realise the frustration, sorrow and despair of a blind person. About one fourth of blind people of the world live in India. However, in the scientific age, a blind man can get back his sight by cornea transplantation. These corneas are obtained, immediately after death, from the eyes of those persons who had donated it earlier when alive. I wish if you could also be a partner in this noble task and pledge to give light at least to one blind person.

I appeal to all Arya brothers and sisters to take a pledge to donate their eyes for the blind. If you wish to do so, please contact Programme Administrator, Times Eyes Research Fundation, 10. Daryaganj, New Delhi-110002.

Sd/-
(Swami Anand Bodh Saraswati)
President
Sarvadeshik Arya Pratinidhi Sabha
New Delhi.

Go Ahead O Traveller !

Dr. (Mrs.) Mahashweta Chaturvedi

Bareilly College Campus, Bareilly (U.P.)

Tempests and temptations,
Rocks and renegades,
Will surround you,
Knowing your strength,
Go ahead o traveller !
Serpents and Scorpions,
Cross and croak
May appear in your way.
Making them powerless,
Go ahead O traveller !
Cycle and cyclone ;
Goosberry and goose,
Of aimless actions may hamper you,
Converting them into aromatic garden,
Go ahead O traveller !
Near and dear ones,
Friends and festives,
May desert you in the adversity,
Realizing your inconquerable will power,
Go ahead O traveller !
Aura and aroma,
Fame and festoon
Of noble deeds will not be suffocated.
Remembering the Almighty your sole-Guide,
Go ahead O traveller !

Status of Woman In Vedas

By

Inder Dev Khosla, Advocate

Arya Vanprasth Ashram, Jwalapur

"Woman is power and strength.

Man who understands this secret goes higher and higher in life"

Not a single day passes when we do not hear of dowry death, woman driven to die and burnt alive along with the corpse of her husband or father. She is mercilessly beaten, and made to adopt the cursed profession of Devdasi or prostitution. She is sold like a cattle by her husband out of hearth and home and divorced at the whims of her husband. To know the root cause of this malady we shall have to go back and trace the history.

During Vedic period woman not only enjoyed an equal status but was placed on a little higher plank than man, because she was the source of progeny. Out of her special structure, she delivers a complete organism namely a body. Her function is to serve the species and man's function is to serve her. It is only during the medieval ages, when the infiuence of Vedas dwindled in India, and the Brahmism took its root that woman was considered as born to occupy a lower status. The then male dominated society made such laws and rules to keep her under subjugation. To add to her woes there came the influence of out-side invaders who kept their women folk within Viel (Parda), whose shariat (Law) allowed them to keep four wives at a time in their herems. They could divorce a wife at any time merely with the prouncement of the three words "divorced, divorced, divorced." According to the belief of Christians, who later came to India, Adam and Eve were expelled from heaven for the fault of Eve. Whatever wrong was there, woman was held responsible. This further led to the belief that woman is the door to hell. Those invaders also began forcible molestation and conversion of women to their own religion. This lead the local inhabitants to keeps their women folk within the four walls. This process of degradation went on for centuries and ultimately it came to such a pass that a woman began to be treated as property. She was considered anything but house

hold slave, a social ornament or a sexual convenience. Her individuality and independence was brutaly demolished. Then began the renaissance period in the nineteenth century when reformist like Swami Dayanand and Raja Ram Mohan Rai came on the canvas. They were moved by the pitiable condition of the noble woman prevailing at that time. Thus the process of revival of her dignity began. Hence forward she began to be educated and became aware of her correct position in the society. She has now begun to assert herself for rightful place and the old concept is undergoing a change.

As already stated, Vedas give woman a very respectable place, so we now deal with the same in the following passages.

Woman Seer (Rishika)

In vedas woman has been granted the highest status of being a seer (Rishika) alongwith man.

The names of some of these women sees, figuring mostly in the tenth mandal of Rig Veda are noted below.

(a) Lopamudra (लोपामुद्रा) Rig 10.179
(b) Romsha (रोमशा) Rig. 1.126
(c) Visvavara (विश्ववारा) Rig 5.29
(d) Angirasi Shashvati (अंगीरसी शश्वती) Rig 8.1.34
(e) Apala (अपाला) Rig. 8.91
(f) Yami (यमी)
(g) Shraddha (श्रद्धा) Rig 10.151
(h) Vasukra (वसुक्र) Rig 8.28
(i) Ghosha (घोषा) Rig. 10.39.40
(j) Surya (सूर्या) Rig 8.85
(k) Indrani (इन्द्राणी) Rig 9.86
(l) Urvashi (उर्वशी) Rig 10.95
(m) Sarama (सरमा) Rig 10.101
(n) Juhu (जुहू) Rig 10.109
(o) Vagambhrani Rig 10.120

Epithets for Woman used in Vedas

Various attributes or epithets given to womon in Vedas are noted below :

(a) अदिति (Aditi)

न विद्यते अवखण्डनं पराजयो
विनाशो व यस्या सा अदिति (Rig. 2.19.3)

She who is complete, who can not be defeated and can't be destroyed is Aditi.

इड एह्यदित एहि (Yaju 38.2)
अद्दितिप्ट्वा (Yaju 11.61)

Woman is one who is a source of leading life without difficulty like breath. She wins her victories not always through fighting or through bravery but through presistance & tenacity.

(b) **सरस्वती** (Saraswati)

सरस्वतीम् ᳲ विधं सरो वेदादि शास्त्र विज्ञान ।
विधते यस्यां तां विज्ञान मुक्ता अध्यपिका स्त्रियम् ॥ (Yaju 9.27)

"O Woman, you are learned and posses practical wisdom born out of knowledge. Perform just action as I do. In other words, it means that learned woman should impart knowledge to others of her kind so that they may also become wise".

There is an English saying "Women are born with intelligenee whereas man achieves it, most men have it thrust upon them".

Usha (उषा)

(c) Morning, daughter of sun who dissipates darkness (ignorance), removes miseries is auspicious and source of happiness and vitality.

एषा दिवो दुहिता प्रत्यदर्शि व्युछन्ती युवतिः शुक्रवासाः ।
विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभरो व्युच्छ ॥ (Rig 1.113.7)

As the dawn (daughter of the shining sun) young, white robed, the mistress of all earthly treasures, is beheld dissipating the darkness, so; O auspicious learned lady, giver of happiness ! dispel all our miseries.

उषो यदग्नि समिधे चकर्थ वि यदावश्चक्षसा सूर्य्यस्य । (Rig 1.113.9)

Beautifully shining like the rising sun.

(d) Apah (आपः) = Peace, Faith

देवीराप एष वो गर्भस्तꣳ सुप्रीतꣳ सुभृतं विभृत (Yaju 8.26)

Devi and apah (both mean) complete with all good qualities, noble deeds and possessing various faculties and full of grace.

शान्ति आपः = Apah is peace
(12.2.11 Satpath)
श्रद्धा वा आपः = Apah is faith

(Taitriya Upanishad)

(e) अनुमति (Anumati) & Raka (राका)

अन्विदनुमते त्वं मंससे शंच नस्कृधि ।
जुषस्व हव्यमाहुतं प्रजां देवी ररास्व नः ।। [Ath 14.1.44]

O you learned lady ! think like me, you be the source of peace and happiness for us. O you shining and learned one ! grant us good progeny.

यास्ते राके सुमतयः सुपेरासो दाशुषे वसूनि ।
ताभिर्नोअद्य सुमना उपगहि सहस्त्रापोषं सुभगे रराणा । (Ath 7.48.2)

Like final phase of moon night, O house hold lady ! giving us wealth of thousand sorts come to us now with delightful mind accompained by your those favours which are lovely in forms wherewith you give wealth to the benevolent man.

Besides the above epithets there are so many other adjectives in Vedas by which woman is generally addressed. Some of them are detailed below :

शुचि [Shuchi], गौरी [Gouri], साम्राज्ञी [Samragi], उर्वशी [Urvashi], भारती [Bharti], पृथ्वी [Prithvi], इडा [Ira], जननी [Janani] and शक्ति [Shakti]

It will thus be seen from the above, that women in Vedas occupy an honoured respected place. They are always adored, not to say of giving an unequal status with a man. Manu, the first law giver has gone so far to say that "where woman is respected there always reigns peace and plenty."

"यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता ।"

Place of Woman at Home

सम्राज्ञ्येधि परेत्य [Atharv 14.1.43]

O woman ! you are imperial queen of the house and family.

सम्राज्ञ्येधि श्वशुरेषु सम्राज्ञ्युत देवृषु ।
ननान्दुः सम्राज्ञ्योधि सम्राज्ञ्युतश्वश्वा ।। [Ath 14.1.44]

O lady ! you shine with your splendeour of imperial queen over your husband's father and mother, over your brother-in-law's. You have the supreme control of the house.

सुमङ्गली प्रतरणी गृहाणा, सुवेशा पत्येश्वसुरायगम्म्
स्योना श्वश्रेवै प्रगृहान् विशेमान् [Atharv 14.2.26]

O auspicious lady ! you are fully competent to see the house in order in every respect, put it on sound footings. You be a source of pleasure to your husband, auspicious to the parents of your husband. You are able to enrich the house and delightfully enter the houses.

स्योना भव श्वशुरेभ्यः स्योना पत्ये गृहेभ्यः ।
स्योनास्यै सर्वस्यै विशे, स्योना पुष्टायैषां भवः [Ath 14.2.27]

O lady ! you be pleasant to your husband's parents, be sweet to all the householders, viz. the relatives of your husband. Be gentle and genial for all the subjects (servants etc.) and be a source of prosperity.

Woman as Mother

अस्ता तावदियं प्रसूति समये दुर्वारशूलव्यथा
नैरुच्ये तनु शोषण मलमयी शय्या च एवत्सरी ।
एक स्यापि न गर्भभारमरण कृते शस्य यस्याक्षयो
दातुं निष्कृति मन्नुतोऽपि तन यस्यस्यै जनन्यै नमः ।। [Shankracharya]

The unbearahle agony at the time of delivery of a child, lack of her appetite, emancipation during pregnancy; and even after delivery lying down with the child who urinates repeatedly etc. etc. are all great sacrifices. Leave these pains apart, the very agony of bearing the child in the womb is so great a sacrifice on the part of the mother that a child cannot repay the debt throughout his/her life. I pay my humble respect to my such a mother.

नास्ति मातृसमा छाया नास्ति मातृ समागति ।
नास्ति मातृसमा त्राण नास्ति मातृ समा प्रपा ।। (Mahabharat)

There is a no better shelter than mother.
There is no better well-wisher than mother.
There is no equal to a mothers love.
There is no better protectiou sben mother.

शिवा नः शंतमा भव सुमृडीका सरस्वति ।
माते युयोम संदृशः ।। [Ath 7.68.2]

O loving mother ! you be auspicious, you always impart pleasure. Be gracious to us. We should never be deprived of your kindness.

Woman as a Wife

अहं विष्यामि मयि रूपमस्या वेददित् पश्यन् मनसः कुलायम् ।
न स्तेयमद्मि मनसो दमुच्ये स्वयं श्रद्धानो वरुणस्य पाशान् ।। [Ath 14.1.57]

O Devi my bride ! just I foreseeing the progress of my family through my mind, love your beauty and have deep desire to posses you. So you too be attracted to me. I swear that I would not eat or use anything stealthily. I shall even never think of such a thing. You while staying with your parents had so many obstacles in the way of your freedom; but here you would be absolutely free.

भगस्य नावमा रोह पूर्णामनुपदस्वतीम् ।
तयोपप्रतापस्य यो वरः प्रतिकाम्यः ।। [Ath 2.36.5]

O learned one ! you are my honoured end respected one. Be seated on this ship of household life, which is inexhaustible and is full of fortunes you carry with me on this ship.

सनाद्दिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।
कृष्णेभिरक्तोषा रुशद्भिर्वपुभिरा चरतो अन्यान्या ।। [Rig 1.72.8]

As days and nights revolve and work like a wheel being associated with each other, so should we, the married couple, behave with mutual affection.

Woman as a Leader

अदित्यै रास्नास्य दितिष्टे विलं गृम्णातु ।
कृत्वाय सा महीमुखां मृन्मयीं योनिमग्नये ।
पुत्रेभ्यः प्रायच्छददतिः श्रपयानिति ।। [Yaju 11.59]

Boys should go to the school meant for Boys and Girls should go to the schools where there are woman teachers and should learn the art of prepartion of food etc. and also learn good manners.

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।
यज्ञ दधे सरस्वती ।। [Yaju 20.85]

Well learned ladies should give education to other ladies who are not educated, so that they may also become educated.

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभि सदा नः ।। [Yaju 34.40]

Just as dawn dispels the darkness and gives pleasures, so also the learned ladies should remove ignorance of the girls and broaden their outlook and be a source of pleasure.

Woman as Judge or Administrator

उपोम मे परां मृश मा मे दभ्राणि मन्यथा : ।
सर्वाहमस्मि रोमशा गन्धारीणामिवाविका: ।। [Rig 1.126.7]

The queen addresses the king and says, "I am not inferior to you. As you are dispenser of justice to men, in the same manner I am the dispenser of justice amongst women. Let me do justice."

अघामही न आयस्यनाधृष्टो नृपतिये ।
पूर्भवा शतमुंजिः ।। [Rig 7.15.14]

Just as the learnsd king administers justice to men so also the learned queen should administer justice among women folk.

स्योनाऽसि सुषदाऽसि क्षत्रस्य योनिरसि ।
स्योनामा सदि सुषदामासीद क्षत्रस्य योनिमासीद ।। [Yaju 10.26]

Wives of the rulers should govern the women and administer justice to them and give them education. Men should not deal with the cases relating to women.

Woman as Warrior

आजङ्घति सान्वेषां जघनां उप जिघ्नते ।
अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ।। [Rig 6.75.13]

In the battle field, in the absence of the king, the queen should take command of forces and should inspire them.

अलाक्ता या रुरुशीर्ष्ण्यथो यस्या अयो मुखम् ।
इदं पर्जन्यरेतस इष्वै देव्यै वृहन्नमः ।। [Rig 6.75.15]

The queen, who possesses proficiency in the use of arms and knows warfare technique and who uses weapons should always be respected and held in high esteem.

अहं केतुरहं मूर्धाहमुग्रा विवाचनी ।
ममेदनु क्रतुं पतिः सेहानाया उपाचरेत ।। [Rig 10.159.2]

I am like the flying flag of the country. I am the leader. I am forceful and capable of giving defeat to the forces of the enemy. After showing my valour I deserve the love of my husband.

Woman as Sister & Daughter

पितृभिमातृभिश्चैताः परिभिर्देवरैस्तथा ।
पूज्याभूषयित व्याश्च वहुकल्याण भीप्सुभिः ।।

Father, brother, husband and brother-in-laws of a woman should all respect their daughter, sister, wife and sister-in-law. They should provide good food, clothings, ornaments etc. etc. so that they may remain satisfied.

Woman as Counter-Part of Man

Man and woman are like two wheels of a chariot. Just as a vehicle can work with two wheels so the world can only go on with man and woman together. They are equal partners in life, one is the counter-part of the other. Woman is (रयी) Rayi and man is (प्राण) Prana, according to upnishads. God created them together to get the world going on. If man is heaven द्यौलोक woman is earth [पृथ्वी]. If man is [साम] Sam, woman is [रिक] Rik. If man is the wooden part of a musical instrument, woman is its string. Man is one bank of a river, the woman the other bank. If man is day, woman is night. If man is fire, woman is its flame. It is this pair of man and woman that makes the world go on smoothly.

Woman is pivot around whom the human society revolves. Had there been no woman there could be no man because she gives birth to man. Man is life's agent of nutrition as woman to life's instrument of reproduction. She is [जननी] Janani.

यस्यां भूतसम भवत् यस्यांविश्वमिद जगत् ।
तामद्य गाथा गास्यमिया स्त्रीवायुतन् ।। [Grahsutra]

Out of her (female) male was born in the past. The whole world depends upon her who is the source of progency. We pay our respectful regards to her.

Status Depends upon Merit & not Sex

It is not only the woman who is liable to be placed at a low level in the society for her misdeeds. Man equally is to be placed at lower status if his conduct is condemnable. Status in society depends upon the deed of the individual and not on sex.

उत धा नेमो अस्तुत: पुमां इति ब्रुवे पणि: ।
स वैरदेय उत्सम: ।। [Rig 5.61.8]

If a miserly or unworthy man boasts that he is superior, he is surely condemnable and is to be treated as enemy.

हिरण्यकेशो रजसो विसारेऽहिर्धुनिर्वातइव ध्रजीमान् ।
शुचिभ्राजा उषसो नवेदा यशस्वतीरपस्युवो न सत्या: ।। [Rig 1.79.1]

Those maidens who study vedas with the observance of 'brahmacharya' and have perfect self control, become the ornaments of the human race.

इडे रन्ते हव्ये काम्ये चन्द्रे ज्योतेऽदिते सरस्वति महि विश्रुति ।
एतो तेऽ अघ्न्ये नामानि देवेभ्यो मा सुकृतं ब्रूतात् ।। [Yaju 9.43]

Women is Ira [इडा] = praise worthy, Ranti [रन्ति] = graceful; Havya [हव्या] = Proficient. Kamya [काम्या] = After active; Chandra [चन्द्रा] = giving delight like moon light; Jyota [ज्योता] = Brilliant; Saraswati [सरस्वती] = learned and Mahi [मही] = Honourable etc. etc.

ARE THERE ANY SUCH NICE EPITHETS FOR A WOMAN IN ANY HUMAN LANGUAGE ? THE ANSWER IS DEFINITELY NO. THIS IS THE CORRECT POSITION OF A WOMAN IN VEDAS.

We conclude this article with an appropiate quotation from Markandey Puarana "Godess (woman) you are intellect (Savaswati) who knows the essence of all sciences. You are Durga, the barge that safely takes us across the stormy sea of life. You are lakshmi enshrined in the heart of Vishnu. You are Gauri dwelling in the body of Shiva".

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Editor : **S. C. Pathak**

VEDIC TEACHINGS

PRAYER

MAY WE HAVE POWERFUL SPEECH

पावका नः सरस्वती वाजेभिर्वाजिनीवती ।
यज्ञं वष्टु धियावसुः ।। [ऋग्वेद: 1-3-10]

Transcription

PAAVAKAA NAH SARASVATII VAAJEBHIRVAAJINIIVATII.
YAJNAM VASTU DHIYAAVASUH. (Rig. 1-3-10)

Word-Meaning

Oh Lord of Speech ! may (PAAVAKAA) the auspicious (NAH+SARASVATII) speech of ours (VAAJINIIVATII)[1] made powerful (VAAJEBHIH)[2] by excellent victuals and (DHIYAA+VASUH) transformed into wealth through the right use of wisdom (VASTU)[3] strive to have an insight into (YAJNAM) the working of your creation.

Invocation

Oh Lord of Speech ! Your being is characterised by all types of true knowledge. May you bestow upon us, through your grace powerful speech coupled with the knowledge of all branches of science in this universe. May this powerful speech, auspicious and sanctifying in its nature, marked by truthful utterances, become still more forceful through the use of excellent victuals and approach us by the great impetous given to it by you so that we may become purified in this world by its possession. May this speech, having been attained by us through Your grace, transform itself into a great treasure through the right use of appropriate wisdom and enable us to aim at acquiring perfect mastery of all branches of knowledge which may in turn engender in us longing for attaining right perception about You, our Most Adorable God—so that all our infatuation in the end may disappear and we may be able to transform ourselves into wise men.

Elucidation by Satyanad Shastri.

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1. According to Nirukta (11, 28, 1) 'vaajii', means 'mobile' i. e. 'full of movement.' It is derived from the root 'vaj (I. P.) to go, to roam about.' Thus 'vaajinivatii' means 'full of movement' i. e. 'dashing' or 'powerful.'
2. According to Nighantu (11, 7) "vaaja' means victuals or edibles.
3. 'Vastu' has been derived from the root 'vas (2, P.) to wish, to shine.'

Editorial

Why Man Never Feels Satisfied ?

Satisfaction is that condition of mind where it does not crave for a material object and does not make any effort to have it more. When a lion is hungry and is driven mad with hunger, he would kill an animal for his food. But once his hunger is satisfied, he would not even look towards anyone with the intention to kill. We then say that the lion is fully satisfied. But when man is confronted with such a situation, the seenerio is totally different. If the food presented to him is to his taste, he would immediately start eating it, even though his belly may be full to the brim. His craze for eating tasty foods is never satisfied and a feeling of eating it more and more lingers on in his heart.

This is true with in all other spheres of life. He is never satisfied with money, status and with his name and fame in the society. He always longs for having them more and more. Satisfaction is like a mirage to him in life. Though his once beautiful and strong body, on which he took so much pride, becomes weak and wrinkled with the passing of age, his desire to enjoy sensual pleasures gets on stronger and stronger.

The question, therefore, arises where lies this sense of satisfaction and who can give it ? To find an answer to this pertinent question Gautam Buddha left the kingdom of his father and Maharshi Dayanad Saraswati, borned with a silver spoon in his mouth, rejected the comforts of his wealthy father's house. So long as man considers himself the physical body, he goes on chasing wordly objects to satisfy his sensual pleasures and body needs. But once he realises that he is not the body but the 'soul', which dwells in it temporarily on its long journey to meet the Supreme Soul, all his passions and desires cool down and he feels happy and satisfied with whatever he gets by the grace of God to keep his body and soul together. When he gets in communion with the super-soul he finds peace and satisfaction. Yogis reach this state of bliss through samadhi.

We thus come to the conclusion that only the super-soul (OM) can give us satisfaction. To find it in any other worldly place or object would be nothing but betrayal of our own ignorance. The following Sanskrit verse aptly describes the position :

निःस्वो वष्टि शतं, शती दशशतं, लक्षं सहस्राधिपः ।
लक्षेसः क्षितिराजतां, क्षिनिपर्ति चक्रेशां वांछति ॥
चक्रेशः सुरराजतां. सुरपति ब्रह्मास्पदं वांछति ।
ब्रह्मा विष्णुपदं, हरिः शिवपदं तृष्णावधि कोगतः ॥

"A poor man wants to get hundred coins; the one who has hundred wants to get one thousand and the one having one thousand wants to become a millionare. A millionare king wants to become an emperor; an emperor wants to become Indra; Indra wants to become Brahma, Brahma wants to become Vishnu and Vishnu wants to occupy the seat of Shiva. There is no end to one's desires."

So, submit yourself totally to the care of the Almighty and you will have satisfaction all-around.

—**S. C. Pathak**

The Glory of Vedas

'यस्मात् कोशादुदभराम वेदं तस्मिन्नन्तरव दध्मएनम् ।
कृतमिष्टं ब्रह्मणो वीर्येण तेनमा देवास्तपसावतेह ।। [अथर्व: 19-71-2]

Yasmat Kosadudbharama Vedam Tasminantareva Dadhm Enam.

Kritamishtam Brahmano Veeryena Tenama Devastapsa Vateha.

(Atharva 19-71-2.)

"Within the chest or treasure from which at the time of creation we raise this vedic knowledge we deposit it again during the period of annihilation. By the power of vedic knowledge desired act is performed. May learned men guard and guide me in this world through that power and austerity."

According to the unanimous opinion of all the seers and sages of India, including the authors of the six systems of philosophy known as the Darshan Shashtras, the vedas are revealed by the omniscient God in the beginning of the Human creation. The meaning of the word "Veda" is knowledge. It is derived from the root (vid) to know. By veda we mean the knowledge given by the omnipotent and omniscient Lord of the universe at the commencement of the Human creation for the harmonious development and guidance of the mankind. As worldly parents give knowledge to their children for their walfare, so God who is our divine father and mother revealed the Eternal Truths through the vedas for the well being of all people. God is within and without all beings and things. The sages' hearts were pure and receptive and God inspired them with knowledge. On account of His omnipresence and omnipotence, God does not stand in need of paper, pen or ink nor does he stand in need for uttering words with physical mouth like human beings. It was enough for Him to inwardly prompt the hearts af the sages in order to instill in them perfect knowledge. In the vedas we find our individual, domestic, social, national and international duties mentioned quite clearly for our perfect guidance.

As pointed out at the very outset, the glory of the Vedas has been sung by all the Darshans, the philosophical work of medieval period.

Why to sing the glory of the Vedas

The distinguishing features of the vedic teachings on account of which their glory is not only sung by all the seers, sages and philosophers of India, but many impartial western scholars are the following.

1. The vedic dharma teaches harmony between knowledge and action, considering the combination of both essential for the attainment of emanicipation.

2. It advocates harmony between the renunciation and enjoyment, enjoying upon as the middle path expressed in the most inambiguous terms. (Yajurveda 40-1) says enjoy things of this world with the spirit of renunciation in you. Dont be greedy. Whose wealth is all this ? It is all God's. Regard yourselves only trustees and not owners of the wealth. Some sects like Charvaka preach the materialistic principles of "Eat, Drink and be merry because to-morrow we may die". Some others like Buddhists; Neovedanta, Christianity etc. lay all stress on renunciation saying like Jesus that "It is easier for a camel to enter the eye of a needle than for a rich man to enter into the kingdom of God". Mat 23-17. But the Vedic Dharma teaches the middle path as pointed out above and this is its distinguishing feature.

3. The vedas advocate the claims of reconciliation between individualism and socialism, laying stress on the combination of both, or individual alround progress and social collective welfare as the right path as stated in the Yajurveda.

4. The vedas stress upon harmony between faith and reason by enjoining upon us the cultivation of both and conducting ourselves in such a way that both these faculties may go hand in hand.

Such mantras are very significant in this connection. There we pray to the omnipresent and omnipotent at the same time. It is also to be borne in mind that the shraddha which we are asked to cultivate is not blind belief but the power of grasping and upholding the truth. According to the Vedic Laxicon named Nighantu, 'shrat' means truth, the root 'dha', means to uphold or support. Therefore, shraddha means that which upholds or supports the truth. It is not superstition, as generally it is considered to be.

For instance, in religions like Christianity and Islam, the greatest stress is laid on faith in Jesus Christ and Mohammed Sahib and we are asked to believe in their teachings implicitely. To argue in these religions is considered to be sinful. That is why many irrational dogmas like trinity, virgin birth of Jesus Christ, ressurrection and

redemption by grace are believed by devout followers of these religions. There are instances of Hiplatia, Arius, Nestor, Palagous and many others who had to lay down their lives or whose property was confiscated for exercising their reasoning power against the dogmas of orthodox Christinity or Islam. But that is not the case with the vedic dharma. It does not condemn or look down upon reason. In mantras like (Atharva 10-2-6) the vedas enjoin us to stitch or knit together our hearts. There could not be greater emphasis on the harmony between faith and reason than expressed in this political figure. This is most important distinguishing feature of the dharma taught by the vedas. It is, therefore, but in the fitness of things that their glory has been sung by all the seers, and philosophers alike.

5. The fifth distinguishing feature of the religion taught by the vedas is that in it religion and science are properly harmonised. The veda is the origin, not only of religion, morality and ethics but also of sciences. Even some impartial western scholars have expressed their surprise at this distinguishing feature of the vedas. For instance, Mr. W.D. Brown. in his famous book "The Superiority of the vedic religion" referring to the vedic religion says :

"It (vedic religion) recognised but one God. It is a thoroughly scientific religion where religion and science meet hand in hand."

Dharma Shastras on the glory of Vedas

Manu, the first law giver, has sung the glory of Vedas in such an in-ambiguous terms of "Vedo Akhilo Dharma Moolam", (Manu Smruthi-2-6). The Veda is the source of all dharma i.e. religion, morality, righteousness and good conduct.

धर्मं जिज्ञासमानानाम् प्रमाणं परमं श्रुतिः । (मनु: २-१३)

Dharma Jigyasmananam, pramanam paramam shrutih (Manu 2-13.)

"For them who want to acquire the correct knowledge of dharma, the vedas are the highest authorities. Therefore, I regard it as the best means for their welfare."

The Yagyavalka Smruthi on which mostly present Hindu law is based says :

There is no greater shastra other than the vedas. All other shastras are derived from and are based upon vedas.

In the Atri Smruthi, it is stated clearly that "As there is no greater teacher for a child than his mother, so there is no greater shastra for any one than veda."

The Upanishads on Vedas :

The Ishopanishad, on which all other upanishads are based, is the last chapter of the Yajurveda (Kanva shaka or ascention) that is why the upanishads are generally known by the name of vedanta, literally meaning the end on doctrine of the vedas. The authors of the upanishads, who were great sages and wise men of God-realisation regarded the vedas as Revealed scriptures. In the mundakopanishad 2-4, it is stated "Fire is the head of Him and His eyes are the sun and moon, the quarters, His organs of hearing and the revealed vedas are His voice. (Yogi Aurobindo's translation p-107.) In the same upanishad we are told...

For him the hymns of the Rigveda and Yajur etc. are the same.

In the Brihadaranyakopanishad, which is the fourteenth and the last Kanda of the Shatapath Brahmana (which contains the exposition of the Yajurveda), it is stated... "The Rigveda; the Yajurveda, the Sama veda and the Atharva veda are the out-pourings or Breath of the supreme being."

In the Aitareya Brahman (which contains the exposition of the Rigveda) it is clearly stated :

"God who is the lord of the universe created or revealed the vedas."

The Mahabharat on the Vedas :

Maharshi (the great sage) Veda Vyas has said in the Mahabharat, while singing the Glory of the vedas :

"In the beginning of the World, self-existent God revealed the vedas which are eternal and divine. They are the source of guides of all human activities."

Six Shastras in the Vedas

There are six shastras or systems of philosophy. All of them believe in the authority of the vedas as revealed by God.

Gautama, the author of the Nyaya Darshan says :

Wise persons, who observe truth in mind, word and deed, have always accepted the authority of the vedas. That authority, therefore, should be admitted. One has to uphold the authority of the Ayurveda and Mantras."

KANADA the author of Vaiseshika Shastra also considers that the vedas are revealed by God and have, therefore, the highest authority. He says, "the Veda being the Word of God, its authority is established."

The sage Kapila, the author of Sankhya Shastra who is erroneously considered to be an atheist, also maintains ;

"The vedas having been produced by his (Gods) own power, carry their authority within themselves."

The sage Patanjali, the author of the Yoga Shastra says that by giving the knowledge of all things through the vedas, God is the first Guru or preceptor of all our fore-fathers.

The most distinguished sage Vyasa, the author of the Vedanta Shastra says : God being the source of all shastras, i.e. the vedas, they carry the highest authority in themselves and being the word of Eternal God, the vedas are Eternal.

Maharishi Jaimini, the author of the Meemansa Shastra says (1-1-18) it is surely eternal, because it is manifested for the sake of others. It exists for ever in its own right. Since there is no possibility of defects and so the non-authoritiveness of the vedas is inconceivable.

Thus, we find that the authors of all the Shastras are unanimous in holding the veda to be revealed by God in the beginning of the Human creation. No sane person can accuse these logicians and great philosophers of superstition and blind belief. Therefore, their unanimous verdict on the revelation of the vedas with strong and incontrovertible arguments carry a great weight.

The Bhagawat Gita, on the vedic revelation : The Bhagavadgita which is one of the most popular books and which has been translated in almost all the important languages of the World on account of its popularity also sings the glory of the vedas, regarding them as revealed by God.

Yogiraj Sri Krishna, tells Arjuna in the third chapter : "All things are evolved from food, production of food is dependent on rain, rain caused from Yagna (sacrifice) and sacrifice is rooted in the action. Know that good action has its origin in the vedas and the vedas proceed from the indestructible God, hence all the pervading infinite is always present in the sacrifice." Christopher Isher-wood's material translation of these verses may aptly be quoted here which is as follows :

"Food quickens Life-sperm ;
Food grows from the rainfall ;
called down out of heaven
By sacrifice offered ;
Sacrifice speaks

through the act of ritual.
This is the ritual
taught by the sacred
scriptures that spring
from the lips of changeless.
Know, therefore, that Brahman
the All pervading
is dwelling for ever
within the ritual."
Bhagavadgita or the song of the Lord - P-46.

In the 17th chapter of Bhagavadgita, Sri Krishna says "Om Tat Sat". This is declared to be the three-fold designation of the absolute. At the beginning of creat!on, the Brahmanas and the vedas were created by it.

Isherwood's translation : Om Tat Sat. These three words designate Brahman, by whom the seers, the vedas and these sacrificial rites were created in ancient times. The Song of the God - 119.

Nobel Prize Winner Materlink on the Vedic Ethics :

Mr. Materlink a Noble prize winner, Philosopher of Sweeden, giving a few extracts from the vedas and allied literature wrote in the "Great Secret", "Let us agree that this system of Ethics of which I have been unable to give more than the slightest savery, while the first ever known to man, is also the loftiest which he has ever practised."

As for the primitive tradition, it is true that these affirmations and precepts are the most unbooked for the loftiest, the most plausible that mankind has hitherto known (P. 57)

This tradition attributes to the vast reservoir of the wisdom that somewhere took shape simultaneously with the origin of man—to more spiritual ethics, to beings less entangled in matter (The Great Secret by Masterlink (relogue+6)

This cuts at the root of the social evolution theory. If the ethical and moral teachings of the vedas which were admittedly the oldest books in the library of the mankind, are also the loftiest, the most admirable and the most known, as rightly asserted by Mr. Masterlink, then how can the social evolution they stand according to which the teachings of the oldest books should have been the most absurd and stupid.

2. French Savant Jacolliot in his well known work "The Bible in India" comparing the different accounts of the origin of the universe exclaims :

"Astonishing fact. The Hindus revelation (veda) is of all revelations the only one whose ideas are in perfect harmony with modern science, as it proclaims the slow and gradual formation of the World."

3. Mrs. Wheeler Willox - an American Lady says "We have all heard and read about the ancient religion of India. It is the land of the great vedas the most remarkable works containing not only religious ideas for a perfect life, but also facts which all the science has since proved true. Electricity, Radium, Electrons, Airstips all seems to be known to the sires who found the vedas.

4. Even Prof. Maxmuller in his "Biographical Essays" referring to Rishi Dayananda's interpretation of the Vedas, which was based upon the ancient authorities, observes;

"To Swami Dayananda, every thing contained in the vedas was not only perfect truth, but he went one step further and by their interpretation, succeeded in persuading others that every thing worth knowing, even the most recent inventions of modern science were alluded to in the vedas. Steam engines, electricity, telegraphy and wireless marconigram were shown to have been at least in the germ known to the poets of vedas."

Yogi Aurobindo in the course of his well known essay on "Dayananda and the Veda" remarked :

"There is nothing fantastic in Dayananda's idea that veda contains truth of science as well as truth of religion. I will even add my own conviction that vedas contain other truths of ascience the modern world does not at all possess. In that case Dayananda has rather understated than overstated the depth and range of the vedic wisdom."

Unfortunately, there has been a great conflict between religions like Christianity and Islan on the one hand and science on the other. In books like "History of conflict between religion and science" by William Draper M.A. DD., we find thousands of instances of such conflict. The great scientists like Galelio and Bruno were persecuted for preaching scientific principles like the earth revolving around the sun and plurality of the world, which were declared by the inquisition court to be foolish, absurd, false in theology and heretical because of their being expressly contrary to the holy scriptures.

But the vedas teach not only spiritual truths but also scientific truths for the material advancement of mankind. There lies the greatness and glory of the vedas and the universal, philosophical rational and scientific religion preached by them.

Mahatma Budha on the Vedas

Mahatma Budha who is erroneously considered be an atheist has stated in the Sattan Nipta—292.

"He who attains true knowledge of Dharma or rightousness through the vedas attains a steady position. He does not waver.

Mahatma regarded the vedas as the source of Dharma.

Lav, an Arabian Poet (170 B.C.) sang the glory of the vedas in the following manner in Arabian verses which mean :

"O blessed land of Hind (India) thou art worth reverence for in thee has God revealed true knowledge of Himself. And He thus teaches all races of mankind that inhabit the earth."

Dara Shikoh on Vedas : From the persian translation of the upanishads. "After gradual research, I have come to the conclusion that long before all heavenly books God has revealed to the Hindus, through the rishies of yore, of whom Brahma was the chief, His four books of knowledge.

Mr. Boulanger : A Russian scholar on the vedas. "What struck me in Max Muller's translation was a lot of absurdities, obscene passage and a lot of what is not lucid."

"As far as I can grasp the teaching of the vedas, it is so sublime that I would look upon it as a crime on my part if the Russian Public became acquainted with it through the medium of a confused and distorted translation, thus depriving for its soul that benefit which this teaching snould give to the people."

Regarding Prof. Max Muller, who was considered to be the most prominent orientalist of his days, it will not be out of place to show from the letters written by him to the Duke of Orgoil and his wife, that he had rather an ulterior motive in translating the vedas and writing other books on them.

In a letter addressed to Duke of Orgoil, then the Secretary of State of India, Prof. Max Muller wrote on the 16th December, 1868 :

"The ancient religion of India is doomed and if Christianity does not step in whose fault will it be ?

In a letter to his wife in 1868, Prof. Maxmuller wrote :

"I hope, I shall finish that work and I feel convinced that though I shall not live to see it, yet this edition of mine and the translation of the vedas will thereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country.

It (veda) is the root of their religion and to show them what the root is, I feel sure the only way of uprooting all that has been sprung from it during the last three thousand years.

It is surprising then when we find Monior Williams writing "In Modern India and the Indians" that when the walls of the mighty fortress of Brahmanism are eroded, undermined and finally stormed by the soldiers of the cross, the victory of christianity must be signal and complete.

Sri Aurobindo was, therefore, right when in his essay on "Dayanand and the Veda" he remarked with regard to the interpretation put by Prof, Maxmuller and his followers.

"If there ever was a toil of interpretation in which the loosest rein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous differences ignored and preconcieved prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour so eminently respectable otherwise for its industry, good will and power of research performed through a long century by European vedic scholarship."

Branhofer : A German poet was constrained to exclaim :

The veda is like the lark's morning shrill of humanity, awaking to the consciousness of its geatness.

Leo Tolstoy was deeply interested in ancient Indian Literature and its great epics. The themes of the vedas were the first to attract his attention. Appreciating the profoundity of the vedas, Tolstory gave particular attention to those cantos which deal with the problems of ethics, a subject which interested him deeply. He subscribed to the idea of human love which pervades the vedas with their humanism and praise of peaceful labour. Tolstoy the artist was more over delighted with the poetic treasures and artistic imagery which distinguish those outstanding Indian epics. He ranked the vedas and their interpretations, the upanishads with those perfected work of world art which have never failed to appeal to all nationalities in all epochs and which, therefore, represent true art.

Tolstoy not only read the vedas but also spread their teachings in Russia. He included many of the sayings of the vedas and the upanishads in his collections "Range of Reading", Thoughts of Wisemen and others.

Maharshi Dayananda in his clarion call of "Back to the Vedas" declared at the top of his voice "The vedas are the scriptures of all true knowledge." It is paramount duty of all Aryans to read them, to teach them to others to, hear them, read and recite them. ☆☆

WORDS OF WISDOM

एकाक्षरं परं ब्रह्म प्राणायामः परं तपः ।
सावित्रास्तु परं नास्ति मौनात्सत्यं विशिष्यते ॥ (मनुस्मृतिः 2-83)

TRANSCRIPTION

EKAKSHARAM PARAM BRAHM PRANAYAAMAH PARAM TAPAH.
SAVITRASTU PARAM NASTI MAUNAATSATYAM VISHISHYATE.
(Manusmriti 2-83)

MEANING

'AUM' is the only one word which represents all forms of the Supreme Being. Pranayam (Breath Control) is the highest form of self-mortification (TAPA). No hymn (mantra) is greater than 'Gayatri Mantra'; and it is better to speak truth rather than to observe the vow of silence.

Elucidation

"God is one, but wise men call Him by different names", says the Veda. Truely, He is nown by His various attributes; but there is one word which encompasses practically all of His qualities. And that word is AUM. 'A' stands for VIRAT (unmeasurable), Agni (self-effulgent, all powerful, creative force) Vishwa (space, universally present), etc. 'U' stands for HIRANYAGARBHA (The Golden-Orb), VAYU (Omnipresent) TEJAS (self-Illumined) etc. 'M' stands for Ishwara (Supreme Being), Aditya (son of Aditi-Sun) and PRAJYA (the all knowing), etc.

Gayatri Mantra among the vedic verses is upheld traditionally as an universal prayer and is directed towards Sun-God, the embodiment of matter and all-pervading spirit for inspiration to know the truth of various objects in the universe on the basis of reasoning. Because of its universality it is given the highest place in the vedic verses.

Pranayam, or breath control, is the highest form of self mortification since it requires lot of will-power, endurance, patience, and practice to master this art. Once this is perfected, a man can control all the functions of his body and thereby prolong the span of his life. Hence 'Pranayam' is supposed to be the most important among all the Yogic excercises as it is the most difficult one to learn and practice.

Lastly, to speak out the truth is far better than keeping mum by observing the vow of silence. Keeping quiet when it is so very necessary to speak out the truth, may put somebody to an unavoidable loss or sufferings which would not only be sinful but criminal also.

—by S.C. Pathak

Indomitable will-Power

Dr. (Mrs.) Mahashweta Chaturvedi
Professors Colony, Shyam Ganj
Bareilly-243005 (U.P.)

You have tossed me down,
Into
The Ocean
From the ship.
Your promise,
To take me ashore.
Proved a paradox to me.
I am struggling alone in the sea,
to reach the shore.
Why are you an intimidator.
to see my intrepidity ?
Fallacy from your side
cannot falter
An illustrious warrior.
Before I sleep,
I have miles to go.
Deviating from my goal,
I will not kill myself.
These streams and waves
can not shake
My indomitable will-power.

●●●

CHILD ABUSE

(Paper presented by PANDITA PRABHAWATI NANACKCHAND, Member, Executive Council, Arya Pratinidhi Sabha, South Africa, and Member, Natal Indian Congress, at the Annual General Meeting of Arya Pratinidhi Sabha, S.A. 14.5.89.—Editor)

The world today is still reeling under the shock of child abuse. It is greatly distressing to face up to the fact that a parent could behave in such a vile way towards his very own child. This is one of the terrible evils that we are faced with in this so-called modern, civilised and technocratic age. It cannot be denied that the life-style of today has a direct bearing on such atrocious behaviour, which speaks of the crumbling of present-day society. With due respects to psychiatrists, psychologists, doctors and sociologists reasons for this degeneration will be explained by analysing complex patterns of behaviour and analysing detailed psychological and emotional problems. Such complex solutions help 20th century man to reconcile his base and uncivilised behaviour with his modern-day image of sophistication.

In such matter it is believed that religion cannot play a very significant role, although the various therapists explain the importance of religious faith in the establishment of a better society. Religion, however, to the best of my knowledge, besides playing its role as the upholder of good moral codes, is not regarded as being of any help in the scientific or systematic assessment of such social ills.

How far is such an assessment of religion valid ? Well, in so far as Hinduism and the Vedas are concerned, it is completely off the mark. Yes, ladies and gentlemen, what I say to you may come as a surprise but the surprise is a pleasant one. Religion is often relegated to mysticism, ritualism and spiritualism and people often become tired of the excessive moralising in it. So how about a religion that is practical, pertinent and can relate directly to the modern twentieth century problem of child abuse. Child abuse is not a new problem. Child slavery and such abuse is known to have existed in the earlier centuries; but we all know that the child abuse of today is one of perversion because the abuse is a sexual one.

Let us examine how the Vedie system addressed this vital element of our social order—THE CHILD. The sixteen Sanskars is performed on the very night that the father and mother decide to come together for the purpose of having a child. It is called the *Garbhadhana Sanskara*. With the performance of this Sanskara both parents are made aware of the fact that they are entering into an act which will cause a new life to come about. It is their duty to make sure that once they have made such a commitment then, they will have to fulfil their obligation by doing everything possible from that moment on to ensure a full development of the child. This act is not one of lust but one that will better society. The child that will be born will be a pre-meditated and preconceived achievement and not a result of some uninhibited passion. The couple pray sincerely that they will be, by this act of bringing about a child, contributing and committing themselves towards making society the better for it. Now, ladies and gentlemen, I ask you, if this sanskar were observed and its full implication understood, would we be faced with such problems as abortions let alone child abouse ?

Once the parents have now accepted this obligation they have to perform, three months after conception the *Punsvana Sanskara*—the prayer for the proper development of the embryo. At this sanskara the mother is reminded of the nourishment of the embryo—via her own diet. The father also has to ensure that the mother has made available to her all the necessary foods for the embryo to develop. The importance of this is very often simplistically expressed by our people when they say that the mother-to-be must be given whatever she desires to eat or else the new-born baby will be always salivating. This is also very conveniently used by the mother-to-be as an excuse to over eat.

The third Sanskara—*the Simantonnaya Sanskara* is performed at about the seventh month when the organs are beginning to be more fully formed. Here the emphasis of the prayer is on the proper development of particularly the sense-organs. The mother is reminded not to nurture any evil thoughts, to be of the best temperament possible, to avoid passions and such emotions that will affect the sensory development of the child.

In a similar vein, the first eleven out of the sixteen Sanskaras are performed, all with the specific aim of doing everything possible to make the child a worthy member of society. There is nowhere in these Sanskara where the parents look forward to the child as an investment for their old-age., or as the inheritor or as the means of securing any accumulated wealth or as symbol of status in what he achieves or becomes. The fact that the child is expected to serve his parents as his first Dharma is the child's own concern and obligation, it should not become the over-enthusiastic of the parents.

The weaning of the child, the naming and even details of his proper schooling are listed in these Sacraments. Every stage of the child's development is viewed as the growth

of a potential of society. The Vedas do not prescribe separate ethics for a secular life so that people may be religious by attending services and listening to sermons and thereafter be able to go out into society and commit wrongs which they claim can be sanctioned because a specific ethic or code justifies such principles. Such a compromise allow him to be a good devotee and a sinner concurrently.

The Vedic way of life makes no such division. Every moment in one's life is a moment of Dharma and each in turn is determined by one's Karma. No amount of ethical and secular analysing and theorising will detract from this universal principle and Hinduism in every religious act is determined by being grounded in this principle.

The fight for Human Rights is a result of man's inhumanity to man and the recognition of the child's rights similarly results from, in this case, an injustice done to him by his own parents, the people who should be first in protecting his interest. Child abuse as it occurs today is a result of today's technocratic religion, man's reverence for machines, computers for things that have no feeling and this absence of "human-ness" in that which he adores is making him lose his own humanity.

The so-called primitive civilisations be they black, Indian, Chinese or Egyptian did not practice such atrocities so where have we picked these frightfully horrible practices from ? As Hindus we have lost the essence of these logical and pertient practices and instead we cling onto meaningless rituals and superstitions. In certain remote parts of India there have been the odd cases of people sacrificing their children for wealth and such material possessions.

While I have listed only some of the Sanskaras that are relevant to the problem of child abuse, there are several such rites and practices aimed at the proper upbringing of children. There are anecdotes and stories which bring out the importance of good child care in the building of a sober society. I hope that this talk has inspired us all to reading more about Hinduism and also helped us realise that following the modern technocratic age is not always as beneficial as we believe it to be and finally that Hinduism is not just a meaningless or outmoded practice as we are often led to believe—on the contrary it is as pertinent today as it was in the past and will always be so for all times in the future.

Meaning of–NAMASTE : Its Philosophy and Significance in Hindu Culture

By Pandit H. Rajpal, Winnipeg, Canada.

In all countries, a customary greeting is considered good manners and it exists in one form or another.

In Manusmriti (2-121), greeting each other is not only considered mere good manners, but also a means to attaining prosperity and happiness in life.

Namaste, as it is known to everybody in India, is the traditional manner of greeting each other. This practise has been in existence from time immemoial. Namaste is a composite of two Sanskrit words Namah, and Te. Namah means "bow" or "bend", Te means "To you" and Namaste, I bow to you.

Folding of the hands in Namaste is symbolic of certain basic facts about life. The folden hands are always drawn towards the breast and placed right in front of the heart. What is the reason for this ? The body is a combination of chemical elements.

This fact was known to Rishis thousands of years ago and it was clarified and taught by Maharishi Kapila through Sankhya yoga. This was long before the discoveries of modern science in this line. He explained that all the forms are a combination of earth (solid), water (liquid), fire (gas), air (oxygen), and ether (subatomic matter).

It is an indisputable fact that the spirit in man is the cause of his coming into being in this world. And this spirit alone keeps us going in the present. Therefore, anything that is connected wlth matter should ultimately go to this spirit.

The material form of anything is maintained by the continued existence of spirit in man, For this reason, Namaste demands that we surrender the material part of our thought, word and action to the spirit while drawing our left hand towards our right hand for conveying a Namaste to our fellow beings,

WHAT IS THERE IN A FOLDING OF HANDS ?

The soul in matter or in our form, known as consciousness of life force or Kundalini Shakti in our tradition, is symbolised by our left palm in Namaste.

Namaste can teach people by reminding them of the dual aspeet of their nature, matter represented by the left hand and spirit represented by the right hand, and the ultimate oneness of these embodied in the union of the two. The folded hands are then slowly brought over the spiritual heart in the body which even an ordinary man can locate as the seat of Bio-Energy in him, especially at times of excessive emotion.

The Mudra or pose is the joining of the palms and drawing them towards the breast while bowing the head in humility. In this we are to generate the feeling in our hearts that we are encountering God in the other person. When Namaste is done in this manner, with its proper spirit, it takes us to a state higher than our ordinary mental level. It helps to produce in us a change of heart and mind which in turn brings forth a change of behaviour in tune with the fact of the fundamental unity of mankind in God.

In this spirit alone science and religion can be blended in our personality. Namaste is, therefore, an evolutionary symbol founded on the basis of direct experience and observation by our ancient saints and sages.

When two hands are folded in namaste, each loses its identity and a third form of oneness, as symbolised by a folded hand in form and spirit takes shape in our personality. Here we find an introduction to eternal life in namaste. Therefore, the secret of namaste is the blending of matter with spirit of the mortal body with the immortal soul, as demonstrated by the folded hands.

In a proper Namaste, we are to blend five fingers of the left hand exactly with the fingers of the right hand.

The philosophy of this simple act, governs the entire life and its activities. The five fingers of the left hand represent five Karmendriyas, namely, SPEECH, HAND, LEG, ANUS, and the organ of GENERATION, without which none of us can do anything in this world. The five Karmendriyas are to be blended with five Jyanendriyas for attaining skill in action.

The five fingers of the right hand represent the five Jyanendriyas with their objects, namely, EYE, NOSE, EAR, TONGUE, and TOUCH, without which we cannot perform progressive actions.

When we fold our hands for Namaste, this philosophy, symbolised by our ten fingers of both hands, reminds us to think and act correctly. This is the foundation for

a better life. This is the beginning of a life conducive to the higher knowlege that is contained in Namaste. In this manner, feeling and action become integrated in namaste.

With folded hands and with mind attuned to the feeling of the oneness of humanity, we slowly and steadily attain complete identification with God. In this manner, Namaste helps us to break all the barriers in us and become humble. This in turn makes us work as an instrument of God in the spiritual or social fields of our activities.

Namaste exhibits Truth. Because truth is only one and not two, two hands are brought together as one over the heart in one-self. In this state of feeling, when this self is surrendered in thought, word and action, still only one exists, and that is the Truth recognised and conveyed to each other in namaste.

WHY WE NEED A SYMBOLIC GESTURE LIKE NAMASTE ?

Because it makes it easy for the people to discover their goal of life which is an abstract thing-in-itself. For this reason, namaste has been introduced into our culture.

We have a grand philosophy which guides us to the Reality behind all that we see in this universe. We have also a religion which points out to us our duties and God, who is identical with our own consciousness of life-essence. And what we are in its evolutionary process actually experiencing in our development and progress through namaste is knowledge. When this knowledge grows in faith, it becomes Wisdom and this is the goal of the simple Namaste Greeting, and, therefore, it is equally applicable to everybody alike, irrespective of caste, creed, colour or nationality.

In almost all the religious scriptures of India, the word Namaste is found. In the Vedas, Namah is used frequently in a sense of prayer (Rig Veda 1.1.7.) and later this practice has been introduced in the form of Namaste with a meaningful symbol later added to it.

We have in our culture great epics. Through these epics also Namaste has come down to us. In the Mahabharata we find Arjun doing Namaste to Krishna in the battlefield. Sita's Namaste to Rama in Janaka's court in Mithila, at the time of their marriage, has come down to us as part of our tradition.

It is the bride who signifies final acceptance of her chosen groom by placing the varmala or garland around his neck then with the word Namaste to her husband in utter humility, bending her head in self-surrender to identify herself with him. The

husband then puts a mala or garland on her neck, accepting her as equal partner in life.

We have also Krishna and Rukmini, Savitri and Satyavan, Shri Ramakrishna and Sarada and many other symbols of the ideal in our tradition. The symbol of Namaste implies an object of adoration or worship which is the very life principle or Godly-Power or Energy in everyone of us. Namaste is a symbol which is common to all in our culture and it helps every one of us to look within, where alone we can expand from limitation to limitlessness in full freedom.

It can easily be practised by the young and the old, women and men, the rich and the poor alike without any hindrance whatsoever.

Its aim is to help us cultivate the feeling of brotherhood and to enlighten and reveal to us the highest Truth in us in order to help others to lead an integrated life of matter and spirit.

It also propagates and regenerates this fact through all two who perform Namaste frequently.

THE BENEFITS

When Namaste is done in its proper spirit, it takes us to a state higher than our ordinary mental level. It helps to produce in us a change of heart and mind which in turn brings forth a change of behaviour in tune with the fact of the fundamental unity of mankind in God. It also helps us to generate the flow of higher mind into lower and phases out all the limitations of our personality, which ultimately contribute to inner harmony with the surroundings and circumstances. The virtues of sincerity, humility and honesty inherent in Namaste help us to get rid of negative forces like lust, greed, anger and selfishness, which are not conducive to our real growth. This in turn brings expansion of mind. Gradually, purity comes into our personality on account of this expansion caused by large-heartedness. A pure heart is the source of noble ideas.

This becomes the proper ground of concentration. This concentration supported by purity in thought, word and action develops into meditation or inner awareness. Why should we surrender to an unknown power or to God ? It is for the simple reason that we do not know the source of our intelligence and the great noble and pious ideas which alone are helping in our progress and achievements in all walks of life. Therefore, we are to be grateful to the source of our well-being and hence the opportunity to express surrender through Namaste. The cultivation of the element of surrender in Namaste helps us to blow off the selfish, narrow-minded and false ego in our personality to make us catholic and broad-minded in our outlook on life and in our actions.

☐ ☐ ☐

NEWS AND VIEWS

The Riddle of Universe in 21st Century

The 20th Century is yet considered the greatest in the field of development of science. But the final truth pertaining to some of the present theories about origin and nature of the universe would only be tested after many years, in the next century and by the close of the on going century.

Delivering the B.M. Birla memorial lecture on "Astro-particle physics", Prof. Abdus Salam, the Noble laurate in Hyderabad said, the developments in this country included the elaboration of standard models such as double helix in biology or the big bang in physics. In the Vedic parlance, the mantra of Rigveda has described this process of creation of universe as follows—

Hiranyagarbhah Samavartatagre Bhutasya jatah Patirek Asita.

However, the limitations of present ideas and technology rendered it difficult to verify the theory on expansion of universe, Prof. Salam added.

Elaborating his point, he said that the scientists have been trying for the last 20 years to find gravitational waves, but they have not found a gravitational spectrum. In case of accelerators, research in the range of only a few thousand proton masses is being planned till the end of the century, he said.

PRE-REQUISITES

What are needed are proton masses of the order of ten raised to the power 20. Can we ever make it ? Going by the present limitations, such an accelerator will have to be ten light years long and it would take dynasties of scientists to carry out experiments, Prof. Salam said.

Refering to recent ideas, Prof. Salam said the "great attractor" could become a counterbalance to inflation theory. Explaining the mystery of the great attractor, he said while it was hypothesised that every bit of universe was expanding on a "hubble

expansion" (pattern of Upanishadic narration), it seemed there was lots of non-hubble velocity by which galaxies were coming together or moving away.

They all seemed to be moving towards a "great" attractor. It was a big question whether the great attractor was a myth or the truth, but the mass of the G.A. was reckoned to be of the order of the mass of sun multiplied by ten raised to the power of 20.

Discussing "most recent' notions, Prof. Salam said galaxies did not make random structures as was expected earlier. They made up thin films with voids in betweem large voids occurred inside balloons and between balloons. These voids have been discovered in 1979, but no one knew why they were there.

FUNDAMENTALS

Prof. Salam said since 1985 scientists had begun to believe in fundamental entities called strings, rather than the particles. These one dimensional things which oscillated and fluctuated were as small as centimetre multiplied by ten raised to the power of minus 33. He added that a lot of work had yet to be done on questions like whether or not there was "bark matter".

The general picture of understanding of the universe visualized by Prof. Salam was as follows : history of the universe could be divided into three eras. The first, named speculative era, raised from ten to the power of minus 12 seconds to ten to the power of minus 43 seconds before the big bang.

There were two forces in the speculative era, gravitational and electromagnetic and nuclear forces became distinct from each other.

Also it was believed that the mass of universe in speculation era was zero, but there was no proof. Some questions remained to be answered about the meaning of timespace (kalachakra) or about what it consists of.

The second era, called electroweak era, lasted from ten to the power of minus 12 seconds before the big bang till ten to the power of 12 seconds after the event. This era had four epochs. The third era called large scale matter era, stretched from ten to the power of 12 seconds after the big bang to the power of 18 seconds after the event.

Prof. Salam said that proton decay might have taken place in speculative era, if at all.

The Pakistani Nobel laureate mapped the extent of the universe from ten to the

power of 30cm, the outer reach of the space to the minimum of ten to the power of minus 25 cm, as far as we can hope to go."

B.D. Snatak
Central Information Service, Retired

POLIO : THE END IN SIGHT

In May 1988, represenatives of 166 nations, meeting at the World Health Assembly in Geneva, took the historic decision to attempt to eliminate poliomyelitis (polio) from the planet by the year 2000.

In the industrialized world, the disease is almost eradicated (as recently as the 1950s, tens of thousands of cases of paralytic polio still occurred annually in Europe and North Amarica). But in the developing world, polio still paralyses over 250,000 children a year and kill another 23,000.

Today, vaccines are also beginning to lift the burden of polio from Africa, Asia, and Latin America. In the last twelve months, immunization has prevented approximately 220,000 cases of paralytic polio in the developing world.

The World Health Organization has targetted polio as one of the six major vaccine-preventable diseases. Only ten years ago, fewer than 5% of infants in developing covntries were being immunized. Today, 55% of the infants born each year in the developing world receive three doses of oral polio vaccine by the age of 12 month. In countries such as Botswana, Brazil, China, Cuba, Egypt, Nicaragua, Republic of Korea, Saudi Arabia and Tunisia, 80%-90% of infants are already fully vaccinated against polio. Algeria, the Dominican Republic, India, Indonesia, Iran, Iraq, Kenya, Mexico, Pakistan, Tanzania and Turkey are among those confidently expected to reach the 80% mark by the year 1990.

In many countries, coverage has doubled or trebled in a six-month period through national vaccination days involving tens of thousands of volunteers. Others have taken a more gradual approach, building up routine vaccination services through the primary health care system.

One dark cloud on the horizon is the recent rise in drop-out rates in Africa, south of the Sahara. Polio immunization normally requires three doses of the vaccine, and the drop-out rate is the percentage of those given the first dose who fail to turn up for the second or third dose. Going against the worldwide trend, which has seen a 25% fall in drop-out rates since 1984, the rate in sub-Saharan Africa has actually risen slightly from 36% in 1984 to 37% in 1987 (but against a much higher level of initial coverage). In

some dozen countries the drop-out rate exceeds 50%.

The global elimination of polio, like that of smallpox, is technically feasible since the virus is transmitted by infected persons for only a few weeks and neither multiplies outside the human body nor transmits itself via animals. As with smallpox, a vaccine which is safe, effective, cheap, and simple to administer is already available. But unlike smallpox—which was controlled mainly by immunizing the close contacts of those infected—the eradication of polio will require maintaining high coverage levels (of the order of 90%) among children under the age of one year for some years even after no further polio cases are reported.

For all vaccines, a key to high and sustained levels of coverage—and low drop-out rates—is the involvement of political leaders, the media community leaders, educators, and private voluntary organizations. In the fight against polio, in particular, Rotary International has made an outstanding contribution, raising the staggering sum of S 240 million in voluntary contributions through its world-wide 'Polio Plus' programme. Just as important, thousands of Rotarians—often leaders in their communities—have become personally committed to the polio programme and brought influenee, know-how and resources to the task.

(Source : UN Newsletter dated 22-7-89)

University Recognisation for Dayanand Research Centre, Ajmer.

The Ajmer University has given formal affiliation to the Dayanand Shodh Peeth (Vedic Research Centre) Ajmer, established under the Directorship of Professor D. Vable. The Centre is now recognised for preparing scholars for Ph. D., M. Phil and Vidya Varidhi degrees. Residential accomodation and scholarships to deserving students are available.

MORE COUNTRIES JOIN OZONE LAYER TREATY

According to the United Nations Office of Legal Affairs, Austria, Maldives and Australia have ratified the Montreal Protocol on Substances that Deplete the Ozone Layer. Likewise, Hungary and Jordan have acceded to the Protocol on 20 April and 31 May, respectively.

Concluded at Montreal on 16 September 1987, the Protocol entered into force on 1 January 1988. It seeks to limit and eventually reduce further emissions of chemicals that are destroying the earth's protective ozone layer. Among these are chlorofluorocarbons used to manufacture refrigerants, solvents, and plastic foams: and halons, used as fire suppressants.

It calls for a 50 per cent reduction in production and consumption of chlorofluorocarbons by mid 1998. The reduction would be achieved in two stages—a 20 per cent cut by mid 1993, and a further 30 per cent reduction by mid 1998. In certain cases, the Protocol allows limited production increase.

Although the treaty calls for a reduction in ozone-depleting substances, its preamble expresses the "ultimate objective of their elimination" on the basis of developments in scientific knowledge, taking into account technical and economic considerations.

As of 31 May, 40 countries had either ratified, acceded to, approved or accepted the Protocol.

[Source United Nations Information Newsletter, New Delhi, dated 8-7-89]

WORLD WIDE PROJECT TO MEASURE RAINFALL

The World Climate Research Programme is launching a new world wide project to measure, for the first time, rainfall on a global scale. The World Climate Research Programme is a jointly sponsored endeavour of the World Meteorological Organisation (WMO) and the International Council of Scientific Unions to determine to what extent climate can be predicted and to understand the extent of man's influence on climate.

The specific objective of this new Global Precipitation Climatology Project is to estimate rainfall over the whole Earth from a combination of statellite, weather radar and raingauge measurements. Nearly 80 per cent of the Earth's surface is covered by water where, at present, statellite estimate represent the only source of large-scale rainfall information. Global rainfall data are essential to understand the energy exchanges of the Earth's atmosphere and to predict future climate change, as well as to provide basic information to detemine the Earth's water cycle and water resources.

(Source U.N. Information Newsletter, New Delhi dated 8-7-89)

SOFTWARE TO LEARN SANSKRIT

New York. June 25 (IANS).

Can Sanskrit, a language of the past, belong to the future ? Yes, say two Americans, Vyas Houston, a Sanskrit scholar and David Lavine, a McIntosh computer programmer, who are collaborating on designing a software which will make the process of learning Sanskrit simple and draw many towards it. Motivated with the motion of making one of the world's oldest language popular, Mr. Houston, 40, had earlier

tailored an intensive, immersion method, based on calligraphy and chanting, for acquiring skills in Sanskrit over the weekend.

The 20-hour approach helps participants develop an intimacy with the sounds, learn to read and pronounce Sanskrit clearly, and assimilate the basic structure of the grammar, said Mr. Houston, who claims he has taught more people the language since he devised the immersion method last year than he had in 15 years of teaching the university method.

"Time is an important factor, most students lose interest if any course stretches on. When the mission is to revive a forgotton tongue, a lot hinges on how quickly you pass on the quintenssence," he explained.

Four years ago, National Aeronautics and Space Administration scientist Richard Briggs had aroused world interest when he announced that the rules of syntax and generative grammar laid down by the ancient Indian grammarian, Panini, could be applied to computer processing.

"Sanskrit is the only spoken language in the world that can express mathematical ideas with precision," Mr. Houston said. "Besides it is very euphonic. The sounds are pure, combining in a harmonious way, creating joy and happiness the way music does," he added.

(Source :—Hindustan Times, New Delhi dated 26.6.89)

Important Announcement by Swami Anand Bodh Saraswati

New Delhi August 1st. 1989. Sarvadeshik Arya Pratinihi Sabha, Supreme body of the Arya Samaj, has taken a decision to launch a nation-wide agitation to arouse public consciousness against degeneration in the human values and general apathy towards Indian civilisation and culture in our country. Prohibition, ban on cow-slaughter and removal of English are the three evils against whom the present movement is for. Referring to the discussions held in the meeting of the Executive Committe of Sarvadeshik Sabha on 23rd July, 1989 Swami Anand Bodh Saraswati told the press correspondents that for the restoration of our past glory, the Arya Samaj would try to present a joint front by enlisting the support of all like minded Hindu organisations.

Regarding consumption of liquor in the country, Swamiji disclosed that it has gone up by leaps and bounds. Ignoring the directives of the constitution Govt. itself is instrumental in the opening of more and more liquor shops in the country. Their main aim is to earn more revenue, disregarding the fall in moral values and public health.

The Govt. despite its tall claim of secularism has made constitutional changes only

to appease the Muslims. It has not cared to give any thought to Hindu susceptibilities about cow slaughter. It is still trying to find excuses to perpetuate the evil. As a result, there has been big increase in cow-slaughter and the country's animal wealth is decreasing day by day.

For propagating the learning of Sanskrit and other Indian languages, ouster of English from the place presently it is occupying is necessary. Swami ji declared that it was the last vestige of British Rule which is still allowed to survive here in our country. He said our independence will not be complete without the overthrow of English language.

Explaining further, Swami ji said that before embarking upon this movement he would make a tour throughout the length and breadth of the country, cities, towns and villages to prepare atmonphare for it and would seek the cooperation of all Arya Samajes, Sanatan Dharam Sabha, nationalist organisations, religious leadere and other Hindu saints.

(S. C. Pathak) Publicity Department
S. A. P. Sabha, New Delhi-110002

[Copy of letter dated 31.7.89 from Swami Anand Bodh Saraswati to the President, Virat Hindu Sammelan, Blackburn (U.K.)]

My dear Shri Thakur Bhai B. Patel

Namaste.

I thank you for your kind letter dated 23th of May, 1989. I am sorry there has been some delay in sending a reply to your letter.

It has given me great pleasure to note that you have decided to organise a **Virat Sammelan of Hindus** in U.K. during the last week of August 1989, i.e. 26th and 27th of August 1989. I have also learnt that some saints and philosophers representing various schools of thought among the Hindus are also particiating in it and that leaders in the field of culture too will attend it.

All this augurs well for the future of the Hindus spread in all parts of the world.

May this Sammelan being held in U.K. herald the **birth** of a **new era,** when the Hindus will realise that they are faced with extinction from all quarters and that for their survival they should realise that there was no alternative left other than girdling up their loins and fight unitedly.

Differences in the methods of worship and in the rituals and in the concepts about God etc. have all led to the widening of the gulf between them. I suggest evolving a common identity for all the Hindus, irrespective of the differences referred to above.

'Namasthe' could easily be adopted as our **common method** of **greeting** each other.

Let us decide to believe—

That God is one, formless and beyond the reach of the cycle of births and deaths.

That **He** is the **creator, sustainer** and **destroyer** of this world. All this He does of His own natural knowledge, as **revealed** in the **Vedas.**

That **He** is **Sat, Chit** and **Anand-existentially real, sentient** and **blissful.**

That **He** is **Unparalleled, infinite, unchangeable,** all pervading Omnipotent and Omniscient.

That **His** first and foremost name is **AUM.**

About **His** worship **Scriptures speak** as follows :

"TADJAPAS TADARTH BHAVANAM".

Let us not forget that we are **Hindus,** it is immaterial to which caste, class or colour we belong.

Our slogan should be **"KRINVANTO VISHVAMARYAM".**

Let all the world become **Aryan**-noble, for the Vedas proclaim.

"ARYAHA ESHWAR PUTRO". Aryas are sons of God.

Thus you will have consolidated the Hindus and made them strong enough to face any adversary, the one who comes with the weapon of proselytesation in hand to deplete our strength numerically, as also the one who makes cultural inroads into our society.

Wherever I have gone, I have been confronted with a pertinent question. The Muslims and Christians have Qoran and Bible as books of God. The Hindus do not have one such Divine Book. What do you say ?

I have thought and thought about this and I suggest that we Hindus should proclaim that the Vedas are our Divine Books.

I also suggest **"VASUDAIVA KUTUMBAKAM"—"BROTHERHOOD OF HUMANITY"** as our end and aim and discard all such inhibitions, racial communal, etc. that strike at the roots of our very existence as Hindus.

I remind in this context what Atharva Veda says—

"MATA BHUMI PUTRO AHAM PRITHVYA PARJANYA PITA".

The **Vedas** as **Divine Books** should be open to all, irrespective of their sex or caste.

I finally hope that at this Sammelan, important personalities representing all sects in Hinduism will meet to evolve a common programme for the **survival** of **Hindus as Hindus.**

I wish **success** to the **Virat Hindu Sammelan,** which you are contemplating to hold in August, 1989.

Yours sincerely,
(Swami Anand Bodh Saraswati)
President

Shri Thakorbhai B. Patel
General Secretary
Virat Hindu Sammelan
168 St. Aidans Avenue
Blackburn
United Kingdom BB 24 EY

"FACING CHALLENGES"

* From the point of view of Enternity, all problems are insignificant.
* Life is very short. In this moment, either we can cry, or we can laughingly inspire ourselves.
* No one should punish himself with bad mental or physical habits.
* Anxiety destroys the joy of daily living.
* Worries are high-calorie thoughts. They make the mind very heavy.
* A good attitude is the pre-requisite for a good life.
* When circumstances are unfavorable, we should not leave courage.
* If we spend our time counting our pains, we will never be joyous. Worry destroys creativity.
* If we can live with ourselves peacefully, we can face any challenge in life.
* To face difficulty with confidence is success. To be afraid of difficulty is failure.
* If you have setbacks, it doesn't mean that you are a failure.
* Don't get discouraged. Move forward with positivity.

—Dr. T.R. Khanna, U.S.A.

Vedic Theory of Procreation

By

Inder Dev Khosla, Advocate, Arya Vanprastha Ashram, Jwalapur.

Vedic theology propounds that husband and wife together make one "Purusha" and one without the other is incomplete and defeats the very object of existence. Woman is the complement of man. The theory of the creation, as given in Vedas and further explained in the Upnishadas, lay down that man and his wife were like two halves of a shell and both together were called by the name of "Purusha" in the beginning. This "Purusha", in the beginning of creation, got divided into two parts and the left portion, thus seperated off the original "Purusha", was called पत्नि (wife). This word (पत्नि) Patni is derived from the root पत (Pat) (to fall) and as the half falls off from the other, each got the name as पति (Pati) and पत्नि (Patni) (husband and wife)

आत्मैवेदमग्र आसीत् पुरुष विधिः, सोऽनुवीक्ष्य नान्यदात्मानोऽपश्यत् सोऽहमस्थि इत्यग्रे व्याहरत ततोऽहमनामा भवत् स यत पूर्वोऽस्मात्सर्वं त्सवनिपात्मन् औषतु तस्यात्परुषौषति···सवैंनरेमे तस्मादकाकीन रमते, सद्वितीयमैच्छत् स हैवैतावानास यथा स्त्रिपुँ मांसौ सपरिष्ववतौ, स इमामात्मानम् द्वैधापालयत ततः पति च पत्नि भवता, तस्मादिदम् धर्मवृगलमिव स्वइति हस्माह याज्ञवल्कुयस्ता स्याद् यथाकाशः स्त्रिया पूर्च्यंते एवतँ प्रभवत, ततो मनुष्या अजायन्त (शतपथ ब्राह्मण: १४-४-२-१-५)

It seems that some of the other religions drew their ideas of creation from this theory, as according to the Biblical description, woman is born from the left side of Adam (the primeval, "Purusha", the literal meaning of Adam; and "Purusha" being—some one newly born or who comes out first अदिम: (in Sanskrit आदि पुरुष=पूर्वोयत् सर्वस्यादौषत्). If we carefully interpret the text, as given in the Shatpath Brahman quoted above, one is led to believe that the vedic conception of "Purusha", being divided into two, has been adopted by other religions in their own ways.

In the beginning there was "Atma" in the form of "Purusha", who on looking around did not see any thing except himself. He said unto himself "that I am". It is hence this man, on being asked his name replied "I am so and so". As the entity sprouted off first of all, he, therefore, was called "Purusha". Being alone this "Purusha"

did not find comfort. He desired for a companion. He was then in such a state as man and woman in a sexual embrace. This Purusha when in a such a condition, divided himself into two, thus originated "husband and wife" (पति-पत्नि). The wife (Patni) was like one half of a shell wherein the drop of water is received (for a pearl to develop) so the void of the woman is filled and thence the man is born.

According to the Prashna Upanishada also, the Lord of Creation brought forth मिथुनम् (twins) in the form nf "Pran and "Rai" ((प्राण और रयि:) which according to the same authority, represent male and female respectively.

प्रजा कामौवै प्रजापतिः सपतोऽतप्यत् स तपस्तस्वा स मिथुनामुत्पादयते रयिं च, प्राणश्च-अहोरात्रोवै प्रजापति तस्यअह्रेवं प्राणोसत्रिरेव रयि: (प्रश्न उपनिषदः १-४-१३)

"Lord of creation desiring creating conceived, and after conceiving brought forth twins "Pran" and Rai. Day and night together constituted "Praja-Pati" of which day is Pran (प्राण) and night is Rai (रयि). Verily all beings are born in and nourished by day and night. नक्तुषा सा समनया विरूपे समनया विरूपेधाययेते शिशुनेकँ समीचीम् ।

In the Yam-Yami sukta of Rigveda the use of word Twashta (त्वष्टा) i.e. God, the creator is also said to have created (Twin) (दम्पति) in the beginning.

गर्भे नु नौ अनिता दम्पति कर्देवस्तष्टा सविता विश्व रूपः ।
नकिरस्य प्र मिनन्ति ब्रतानि वेदनावस्य पृथिवीं उतद्यौ ।। (ऋग्वेद: १०-१०-५)

He is the progenitor of us, the Dampati is womb, God (त्वष्टा) is the creator and maker of all forms and there is none who can traverse the laws of this power and even heaven and earth connot do so. We know Him thus. God is here qualified as "Savita", 'Janita', "Vishwarupa" and "Twashta". This word (त्वष्टा) is qualified as (Savita) which is another name of sun or Kal (time) and Yam and Yami are said to be the twin off-springs of the self-same. Yam and Yami again mean day and night which verily are caused by the earth's rotation round the sun. This sun is the ultimate cause of day and night. Thus "Dampati" in the form of Yam and Yami are said to be the twin offsprings of त्वष्टयिता i.e. of God, the Creator. The sun also is the cause of creation in a subordinate degree. He too makes visible all forms and objects. It is only due to the sun that creation exists. Hence "Savita" in called here the progenitor and this epithet implies that qualification of God which creates all the objects. Day and night being caused by sun are like its offsprings.

The day and night in the Prashna Upanishada are again described to be the counterparts of "Pran" and "Rai", representing respectively the male and female portions just as they are called in the Mantra of the Rig Veda alluded above. Thus, from the authorties, herein quoted, one thing is quite clear that man and his wife are two component halves of a whole; and one without the other cannot fulfil the great purpose underlying God's creation. The same theory applies, 'mutatis mutandis', to all other living beings.

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Editor **: S. C. Pathak**

VEDIC TEACHINGS

GLORIFICATION

MASTER OF ALL POWER AND PLENTY

पुरूतमं पुरूणामीशानं वार्य्याणाम् ।
इन्द्रं सोमे सचा सुते ॥ (ऋग्वेदः १-५-२)

Transcription

PURUUTAMAM PURUUNAAMISAANAM VAARYYAANAAM
INDRAM SOME SACAA SUTE (Rig. 1.5.2)

Word-Meaning

For the attainment of (SOME)* supreme bliss, (SUTE) in this world, oh devotee, (SACAA) do resort to (INDRAM) the Master of all power and plenty who is (PURUUT-AMA) the Greatest among (PURUUNAAM) the great and is (IISAANAM) the Lord of (VAARYYAAHAAM) choice gifts.

Invocation

Oh God Almighty, You are the Greatest among the great in this world. You are the Annihilator of all enemies and the Creator of all wordly objects so much so that You reign supreme in this universe. Oh Lord, Dispenser of all choice gifts that come within the scope of human desires, including the Supreme Bliss of final emancipation, may we (the creatures of this creation of Yours) with great devotion resort to You, the Master of all power and possessions and glorify You in the true sense of the word. Oh God Almighty, kindly so arrange that our fortunes too in this world may go on multiplying and we too may be able to attain Supreme Bliss in the end.

---

* The word "Soma" has been derived from the root "Suu (I.A.) to bring forth, to produce." The word "Sute" also has been derived from the same root.

* According to Nighantu (III-I) "puru" is a synonym of 'bahu' meaning great.

(Elucidation by Satyanand Shastri, New Delhi)

Editorial

Human Incarnation : The Crown of God's Creation

Being born as a human is indeed a priviledge and a divine gift, because he is endowed with the power of discernment, unlike the beasts, whose mental capability is limited only to the procurement of their daily physical needs. Hence man should avoid developing animal traits within himself.

At his birth, man is free from any of the influences that we witness in this world. He is neither born good nor bad ; but as he grows he is influenced by various factors and circumstances, viz., the company he keeps, the food he eats, which make him either virtuous of wicked. If he chooses to associate himself with men of piety and principles and resorts to godly activities he will become a person worthy of emulation. If he moves with evil characters he will soon start heading towards the path of vice.

The present day man has acquired knowledae, wealth, position and fame, but still he feels that something more is required. Inspite of being provided with modern comforts, no man has contentment or peace. His needs are on the increase and his demands have no limit. This is because he has forgotten the basic human values. He feels proud of his wordly achievements and shows scant respect for other people's sentiments. Such people lack divine qualities which guide a man to look upon others as his equals. There is nothing wrong in being ambitious and trying to get a good job and a status in society, but there should be limit to man's desires. Man should know that the Divine spirit resides in every one of his creations and hence others should always be considered equals and treated with due respect and love. He should cultivate the habit of remaining contented with what God has provided. His thoughts, work and deeds should be identical. Unfortunately, the general tendency is to say one thing, but act exactly contrary to it and against all human values. It is also noted that a person gets dejected as soon as he faces some problems.

Joy and sorrow will alternate in a man's life as day follows the night and night follows the day; but he should develop the courage and fortitude to face these challenges boldly without losing heart. Another cause of lack of peace is man's own selfishness. He is more concerned with his ownself, his own family and his job than the society, of which he is an integral part. He should serve all men in the society and share its responsibilities. The ego in man and his big brotherly attitude should also go. If one can achieve these qualities he certainly becomes eligible to be called the Crown of God's Creation.

—S. C. **Pathak**

Dawn of Indian History

By Karam Narain Kapoor
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[*From this month onwards we shall be serialing in Vedic Light an unpublished book, "Dawn of Indian History", by our noted Vedic Research Scholar, Shri Karam Narain Kapoor. We hope, our readers will find it both interesting and informative-Editor*]

CHAPTER-I

Introduction

According to a well-known definition, which is found in many Puranas as well as in some of the standard lexicons, a Purana has five characteristics (*panch lakshanas*). These are, (a) original creation (*Sarga*), (b) dissolution and recreation (*prati-sarga*), (c) Manu-cycles (*Manwantaras*) comprising fourteen periods of time, with a presiding sage (Manu) for each period, (d) ancient genealogies (*Vanshas*) and (e) accounts of persons mentioned in the genealogies.[1]

According to the Random House Dictionary of English Language, history is a continuous, systematic narrative of past events as relating to a particular people, country, period, person etc. usually written in a chronological order in respect of important or unusual events. The modern concept of history, however. is that it is a record of political, social, economical, religious and cultural activities of the people inhabiting a country. It is evident that this enlarged scope of history is best suited to the history of modern times only.

There can be no doubt that actual historical evolution followed only one course, but on account of meagre and imperfect materials now available, ancient history is liable to be reconstructed differently by historians working even with the best of motives. No history can present us the whole truth. Some events must be presented on a large scale, others diminished; the great majority will be lost in the dimness of the horizon.[2] A history in which every particular incident may be true may on the whole be false.[3] Our knowledge of any past event is always incomplete, probably inaccurate, beclouded by

embivalent evidence and biased historians, and perhaps distorted by our own patriotic or religious partisanship. Most history is guessing and the rest is prejudice. Even the historian who thinks to rise above partiality for his country, race, creed or class betrays his secret predilicition in his choice of materials and in the nuancee of his adjectives.[4]

The following few lines from Vedic Age by R.C. Maumdar (page 273) would serve to show how history is sometimes shaped and how history of acient India was made to commence from 3102 B.C. by altogether eliminating the long period of 1960848000 years that intervened between Svayambhava Manu and Kaliyuga of the 28th Chaturyugi of the seventh Manvantar on hypothetical grounds:—

"There is no doubt that the date 3102 B.C. signifies some important, and epoch-making event in the traditional history of India. If it denotes the period of the beginning of the rule of Manu Vaivasvata, that means that it stands for the date of the Great Flood recorded in Satapatha Brahamana and other accounts, at which Manu was the Saviour of humanity. The devastating flood undoubtedly was the most important landmark in the history of the ancient world and common flood legends suggest that the same event has been described in Indian, Hebrew and Babylonian accounts. The Flood in Mesopotamia is generally held to have occured about 3100 B.C. The Flood in India probably also occurred at the same time, and the date 3102 B.C., supposed to be beginning of the Kali era, may, therefore, commemorate this event."

It has been said that with isolated exceptions, even the 'histories' written by Indians, particularly by Indian professors of British dominated Indian Universities, are almost infected with this sort of poison. It may be admitted, to our shame, that sometimes the infection is even more virulent in the case of Indian writers."[5]

Strictly speaking there are no periods in history. Life of mankind has flowed on continuously. But for the sake of convenience western scholars have divided history and civilization in two parts, pre-historic age and the historic age. The pre-historic age pertains to the period for which no decipherable written records are available. The Indus Valley man and his civilization are relegated to the pre-historic age because the written records found at Harappa and Mohon-Jo-Daro (in Pakistan) have so far remained undeciphered.

The pre-historic age has been sub-divided into four parts as under:—

(a) Pleistocene, glacial or Ice Age (600,000-125,000 B.C.)
(b) Mesolithic Age (125,000-8,000 B.C.)
(c) Neolithic or New Stone Age (8000-5000 B.C.)
(d) Chalcolithic or Copper Age (5000-4000 B.C.)
(e) Bronze Age (4000-2000 B.C.)

All these dates are approximate. Almost all the Indian scholars, who have received English education, have accepted the above division and have tried to view and unravel the ancient history of India in that perspective.

European scholars believe that writing commenced only about 3000 years before Christ.[6] The earliest known inscription in pure alphabetic writing-the picture being a symbol of the initial sound of the name of the object represented-are the accounts of Seirite foremen of the copper and turquoise mines on the Sinai peninsula, probably written under the influence of the Egyptian scribes accompanying the expeditions of Amenennhet-III, who ruled about the nineteenth century B.C. (7)

The earliest Brahmi records, yet discovered in India, are the Piprahwa Vase inscriptions and the writting on the Eran coin. But from the 3rd century B.C. the inscriptions of Asoka form the most important records in that early script which is distributed all over the land with some local variation.[8] In "Indian System of Writting"[9] it is stated that it would appear very reasonable to think that some time in the 10th century B.C. the compilers of Vedic literature of songs and hymns and short prose directives in connection with the ritual of their predecessors evolved a kind of Proto-Brahmi Script. According to the "Art of Indian Asia", (10) the early Indian alphabet, the so-called Brahmi script, originated in c 853 B.C. from a Phoenecian model that arrived by way of Mesopotamia.

The treaties at Boghazki between Hittites and kings of Mittani show that vedic gods Indra, Mittra, Varuna and Nasatya were worshipped in Asia Minor as early as 1400 B.C. These treatises indicated that there was very intimate religious and cultural contact between the Aryans of India and the people of Asia Minor; and that such a contact must have also involved an exchange of knowledge about writing between the two countries. Consequently, it is safe to assume that writing was also in vogue in India in 1400 B.C.

There is, however, ample indication in the post vedic literature to show that the art of writing was known to the Aryans. Ganesh is the Puranic diety of writing. It was he who wrote the the Mahabharat under the dictation of Vyasa. (11).

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(To be Continued)

Vedic Nosology and Pharmacopoeia

By

Inder Dev Khosla Advocate

Arya Vanprasth Asham,

Jwalapur

It is now an undisputed fact that Vadas are an encyclopedia dealing with every important aspect of life. They are books of knowledge for all times, places and people. They contain an inexhaustible wealth of knowledge. They contain many itmes not yet known, as they form a mine of literary wealth which has only partially been opened and have still remained unexplored.

Health of living beings is the fore-most factor in life, as such Vedas give it a proper place and deal extensively with the items relating to it namely, anotomy, ethics for madical practitioners, various diseases, medical herbs and their properties, surgery, fungology and different therapies. Dr. D.V.G. Relay, a well known physician writes in his book "Vedic Gods-as figures of Biology"—"That our present anotomical knowledge of the nervous system tallies so accurately with the literal description of the words given in Rig-Veda, a question arises in the mind whether vedas are really religious books or whether they are books on anotomy, physiology and nervous system."

"Charak says" वेदोह्यथर्वणः चिकित्सां प्राह (30.20) that Atharveda is mainly a book of treatment of diseases. Similarly "Sushrut" says "इह खल्यायुर्वेदेनाम यदुवाङ्ग अथर्वं". The book of Ayurveda is a limb of Atharvveda. Not only Atharvveda alone but Rigveda too deals with medicinal plants, their properties and their application for removal of ailments. There are also references in respect of elimination of some diseases through proper application of water, air, fire etc. Chapter 12 of Yajur veda also deals in flora and fauna.

Qualification and noble qualities of a Physician

यत्रौषधीः समग्मत राजानः समिताविव ।
विप्रः स उच्यते भिषग्रक्षोहामीवचातनः ॥ (Rig 10 97.6)

Physician is one who is a man of wisdom, learning and who knows the uses of the

various medicinal herbs and their correct use for healing the diseases.

अश्वावतीं सोमवतीमूर्जयन्तीमुदोजसम् ।
आवित्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥ (Rig. 10.97.7)

It is very essential for a physician that he should have a complete knowledge of those medicines and herbs that increase vitality, which removes ailments from the body. He should also store medicines for ready use. A true doctor should not be disheartened at the conduct of people who speak against him. On the contary, he should be kind and generous to his detractors and should never harbour any grudge against anybody when they are under his care.

एका च मे दश च मेऽपवक्तार ओषधे ।
ऋतजात ऋतावरि मधुमे मधुला करः ॥ (Ath. 5.15.1)

Oh lord ! dispeller of all evils, whether I am pursued by only one detractor or ten of them, Thou, who are everything of a righteous disposition and having the Eternal law of righteousness in Thy control, bestow on me a sweet disposition.

मा विभेर्न मरिष्यसि जरदष्टिं कृणोमि त्वां । (Ath 5.30.8)

Oh man ! be not alarmed and panicky. You will not die. I make you live a matured life. This shows that a doctor has to be sympathetic to his patients.

Anotomy

एतास्ते असौ धेनवः कामदुधा भवन्तु । एनीः श्यैनीः
सरूपा विरुपास्तिलवत्सा उपतिष्टन्तु त्वात्र ॥ (Ath 18.4.33)

In this mantra four coloured types of pulses, veins and arteries are mentioned that help the flow of blood which is the main ingredient of the body. These are श्येनी (White) सरूपा (red), विरूपा (Deep red), एनी (purple). The whole hymn No. 33 of second Kanda of Atharvveda deals with the various parts of the body though we note only a few of them which are of some importance.

अक्षीभ्या (eyes), शीर्षस्य (head), अनुक्यात् (bones), आसाभ्यां (shoulders), बाहुभ्या (arms), ग्रीव (neck), यकृत (liver), हृदय (heart), पार्श्वाभ्यां (kidney), उदरात (abdomen) नाभ्या (naval), आशेः (rectum), क्लोम्नः (lungs), उरु (thighs), अष्टिदभ्या (knees).

The above-mentioned parts of the body are outer ones only. Besides these, internal organs, their functions, their tendencies are also fully mentioned in tenth and eleventh Kandas of Atharveda. We quote here only a few of them,

अलापश्च (loudspeech), त्वरण (highspeech), कृपणा (lowspeech), वरिष्टा (pessimism), हस (laughter), बल (force), जव (activities), क्षुधा (hunger), तृष्णा (thirst), अप्रिय (dislike), नन्द (pleasure), स्वप्न (dream), संकल्प (determination), चित (chit), प्रमोद (special joy), श्रद्धा (faith), निराशा (disappointment).

These subjects are for the psychologists or physiognomist to deal with, which these days play an important part in medical treatment.

Systems of treatment

Vedas do not confine themselves to any particular system of treatment, viz. Ayurved, as is commonly understood. There is a mention of almost all the prevelant therapies there in for treatment of diseases.

(a) Hydropathy. Water is noted to be an excellent cure of some of the diseases :

अप्स्वपन्तरमृतमप्सु भेषजम् ।
अपामुत प्रशस्तिभिरश्वा भवथ वाजिनो गावो भवथ बाजिनीं ।। (Ath 1.4.4)

Water contains in it immortality, highly disinfectant qualities, there is balm in it. Through these good qualities the horses obtain their speed and strength and cows yield more milk.

आप इव्दा उभेषजीरपी अमीवचातनीः ।
आपः सर्वस्य भेषजीस्तारस्ते कृण्वन्तु भेषजम् ।। (Rig 10.137.6)

Indead water is medicine, water is the dispeller of the cause of diseases and it is itself the remedy of all ills.

हिमवतः प्रस्रवन्ति सिन्धौ समह संगमः ।
आपो ह मह्यं तद् देवीर्ददन् हृदद्योतभेषजम् ।। [Ath 6.24.1]

Currents of water come down from hills covered with snow and meet the river or sea together. These pure water currents certainly provide me with medicine thus curing the pain of heart.

शं न आपो धन्वन्या ३ः शमु सन्त्वन् त्याः ।
शं नः खनित्रिमा आपः शमु याः कुम्भ आभृताः शिवानः सन्तु वार्षिकीः ।।
[Ath 1.6.4]

Water, for purposes of curing, is obtained from four sources namely from desert, from marshy places, from wells dug out on land and from gases. These waters be auspicious to us.

आवः आवतु भेषजं शम्भु मया नो हृदे । प्रण आयुंषि तरिषत् [Rig 10.196.1]

May the water provide us with all prophylactic balms for our physique.

(b) Naturopathy

वात आ वातु भेषजं शम्भु मयोभु नो हृदे ।
प्रण आयुंषि तरिषत् ।। [Rig 10 186.1]

Air is very useful for our heart. It gives us health and strength. It increases our lives. This whole hymn No. 186 deals with the air and its usefulness to remove certain ailments from our bodies.

अग्निष्कृणोतु भेषजम् [Ath 6.106.3]

Fire treatment is useful for health—

मरुतो मारुतस्य न आ भेषजस्य वहता सुदानवः [Rig 8.2.13]

Air is useful for ailments relating for heart.

न तं यक्ष्मा अरुन्धते नैनं शपथो अश्नुते ।
यं भेषजस्य गुल्गुलोः सुरभिर्गन्धो अश्नुते ।। [Ath 19.38.1]

The scent of Gugul medicine (glue of certain tree) when it is burnt, is useful to ward off consumption and other diseases acquired by infection.

विष्वञ्चस्तस्माद् यक्ष्मा मृगा अश्वा इवेरते ।
यद् गुल्गुलु सैन्धवं यद् वाप्यासि समुद्रियम् ।। [Ath 19.38.2]

All kinds of consumption flee away from the patient, like wild beasts and horses, when Bdellium (the gum of Borassus Flebelli formis) which is obtained either from the land of rivers or from the land of ocean is there in use in the treatment of patients.

(c) Electropathy

मुञ्चामि त्वा हविषा जीवनाय व्यमज्ञातयक्ष्मादुत राज यक्ष्मात् ।
ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम् ।। [Ath 3.11.1]

O patient, I free you from decline and from consumption with the oblation of Yajna to live with pleasure. If rheumatism has grasped this man let air and electric shock free him from the disease.

इहैव स्तं प्राणापानौ माप गातमितो युवम् ।
शरीरमस्याङ्गानि जरसे वहतं पुनः ।। [Ath 3.11.6]

Let breathing and respiration stay here in the body. Let these two not go from it (inhale and exhale). Let these bring his body to full age.

अन्येसूर्यमुदयता हृद्द्योतो हरिमा च ते ।
गो रोहितस्य वर्णेन तेन त्वा परिदध्मसि ॥ [Ath 1.22.1]

O patient ! let your heart irritants and yellowness of the body flee away from you as the sun rises. We, the physicians cover you for cure with the red colour of the refracted rays.

या रोहिणीर्देवत्या ३'गावो या उत रोहिणीः ।
रूपं रूपं वयोवयस्तभिष्टवा परि दक्ष्मसि ॥ [Ath 1.22 3]

O patient ! for restoration of your beautiful complexion and age we encompass you with these sun rays which posses the briliant red hue and which are only of red colour.

अपचितः मे पतत सुपर्णो वसतेरिव ।
सूर्यः कृणोतु भेषजं चन्द्रमा वोऽपांच्छतु ॥ [Ath 6.83.1]

Let the sun be the remedy and let the moon banish all the sores and pustules which flee away like the eagle which flies from its nest. The whole hymn Nos. 1.22 and 6.83 of Atharvveda deal with treatment by sun rays.

Almost every medical practitioner, these days, strongly recommend sun-bath at morning time, more specially for those patients who need administation of Vitamins A & D.

(d) Ayurveda. This word is the combination of two words. Ayur (आयु) Veda (वेद) i.e. the knowledge of life. The prime object of Ayurveda is the preservation of lives of humans, animals and plants. Life and life processes do not take place to the total exclusion of environments. In man, according to Ayurveda, life is the manifestation of body, mind, senses and the spirit. This world according to Ayurveda system consists of organic as well as the inorganic matters. It is formed out of five gross elements, viz. earth, air, Agni, water and ether. All substances which are used for medicinal purposes are compounds of these five elements. The doctrine of tridosh, Vata, Pitta, and Kapha, is central to the diagnosis as well as to the treatment. There are eight Divisions of this system.

1. Salakya (Surgery)
2. Kaya Chikitsa (internal medication)
3. Bhuta vidya (demonology)

4. Kauman bhrtya (orthopaedy)
5. Aganda (toxicology)
6. Salakya
7. Rasayana (rejuvination)
8. Vajikaran

The scope of this small article, however, does not permit to deal with all these divisions in detail.

(e) Gynaecology

वि ते भिनदमि मेहनं वि योनिं वि गवीनिके ।
वि मातरं च पुत्रं च वि कुमारं जरायुग्वत जरायु पद्यताम् ॥ [Ath 1.11.5]

O pregnant women, I, the physician and surgeon open your organ, stretch the mouth of womb separate the embryo from arteries adjacent to it, separate the mother from the child and keep away the child from secundivnes and secundines from the child, so that the child comes out and the secundines fall down.

सूषाव्यूर्णोतु वि योनिं हापयामसि ।
श्रथया सूषणे त्वमव त्वं बिष्कले सृज ॥ [Ath 1.11.3]

Let the nurse separate the embryo from the caul and others assist to stretch the mouth of the womb. O parturient women, you leave your parts loose. O brave woman, leave the child downward.

यथा वातो यक्षा मनो यथा पतन्ति पक्षिणः
एव त्वं दशमास्य साकं जरायुणा पताव जरायु पद्यताम् । [Ath 1.11.6]

This tenth month old embryo comes out of womb with secundines just like the wind, mind and birds move and the secundines fall out.

(f) Bacteriology

यो अक्ष्योऽपरिसर्पति यो नासे परिसर्पति ।
दतां यो मध्यं गच्छति तं क्रिमि जम्भयामसि ॥ [Ath 5.23.5]

I destroy the worm which enters into the eye, which crawls into nose and which remains between teeth.

ये क्रिमयः शितिकक्षां ये कृष्णाः शितिवाहवः ।
ये के च विश्वरूपास्ता् क्रिनमीन् जम्भयामसि ॥ [Ath 5.23.5]

We completely destroy the worms which have white sides, which are black and having arms and which have multifarious forms.

त्रिशीर्षाणं त्रिककुदं क्रिमिं सारङ्गमर्जुनम् ।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥ [Ath 5.23.9]

I, the physician kill the worm which is three headed, three hemped and which creaps and has white colour. I split its ribs and wrench its head out.

दृष्टमदृष्टमतृहमथो कुरूरुमतृहम् ।
अलाण्डून्त्सर्वाञ्छलुनान् क्रिमीन वचसा जम्भयामसि ॥ [Ath 2.31.2]

I, the physician, destory the germs of diseases which are visible as well as which are invisible. I also kill these germs which make bad noise and those which create itch in the skin. I exterminate these germs which enter into the body very sharply, and spread in the skin and their affection in various ways.

(g) Bio-medical Engineering and Plastic surgery :

यदस्य हृतंविहृतं यत् पराभृतमात्मनो जग्धं यतमत् पिशाचैः ।
तदग्ने विद्वान पुनरा भर त्वं शरीरे मांसमसुमेरयामः ॥ [Ath 5.29.5]

O learned man ! whatever part of the body of this man has been taken away, plundered, torn off or consumed by the germs of diseases, again heal up by proper treatment. We the doctors restore back the flesh eaten up.

समाहर जातवेदो यदधृतं यत् पराभृतम् ।
गात्राण्यस्य वर्धन्तांमशुरिवाप्यायतामयम् ॥ [Ath 5.29.12]

O learned Physician ! restore him whatever has been taken away from his body and whatever has been torn off; let the member parts of the patient grow and let him grow unhindered, like phase of the moon.

यत ते रिष्टं यत ते द्युत्तमस्ति पेष्ट्रं त आत्मानि ।
धाता तद् भद्रयापुनः सं दधत् परुषा परुः ॥ [Ath 1.12 2]

O wounded man ! whatever in your body is wounded, whatever in it is broken, whatever of this body is cracked may the physician join together limb by limb.

यदि कर्तं परित्वा संशश्रे यदि वाश्मा प्रहृतो जघान ।
ऋभु रथस्तेवाङ्गानि सं दधत् परुषा परुः ॥ [Ath 4.12.7]

If the large knife falling upon the body causes wound, if stone cast by some one

strikes him, let the skilled physictan join his limb with limb as a skilled machanic joins the parts of a car.

(h) Allopathy. Except for the fact that allopathy does not work on the basis of 'Tridosha', method of treatment is the same as in Avurveda. Both systems endeavour to produce a condition which is either different from or opposite to or incompatible with the condition essential to the disease. The method of preparation of medicine is, however, somewhat different.

(i) Psychotherapy :

यद् दुद्रोहिथ शेपिषे स्त्रियै पुंसे अचित्या ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ।। [Ath 5.30.3]

If you on your own fault created enemity against any man or woman unconsci ously, I tell you by my advice the freedom and release from the morbid state.

यदेनसो मातृकृताच्छेषे पितृकृतास्य यत् ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ।। [Ath 5.30.4]

O man ! if you are not getting sleep because of your anger against your mother or father on account of their fault do not worry, act on my advice and you will be free from your anger etc.

DISEASES MENTIONED IN VEDAS :

1. Fever
2. T.B.
3. Urinary ailments
4. Night discharges
5. Eye diseases
6. Falling of hair
7. Piles
8. Impotency
9. Wounds
10. Contagious diseases
10a. snake bite
11. Leprosy
12. Cough
13. Scrofulous tumours
14. Pumsavam (Birth of male child)
15. Mental disturbances
16. Indigestion
17. Falling of teeth
18. Hysteria
18a. Disease caused by poisens
19. Heart diseases
20. Asthma
21. Paralysis
22. Jaundice

This list of diseases in by no means is exhaustive. For want of space only a few of them have been listed here.

Medicinal herbs

Vedic litrature speaks very highly of various medicinal plants, trees and other herbs.

यदिमा वाजयन्तहमोषधीर्हस्त आदधे ।
आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥ [Rig 10.97.11]

As soon as I take the plants in my hand the vanished strength is restored and the soul or the root of the malady perishes before the side succumbs to disease.

या ओषधीः पूर्वा जाता देवेभ्यस्त्रि युगं पुरा ।
मनै नु बभ्रूणामहं शतं धामानि सप्त च ॥ [Rig 10.97.1]

I know the hundred and odd applications of the brown tinted plants, which have been growing since ancient times, much before men were born and thriving during the three seasons.

शतं वो अम्ब धामानि सहस्रमुत वो रुहः ।
अधा शतक्रत्वो यूयमिमं मे अगदं कृत ॥ [Rig 10.97.2]

You are like mother of mankind, hundreds are your applications, thousands are your growth, may you who fulfil a hundred functions make the man free from diseases.

पुष्पवतीः प्रसूमतीः फलिनीरफला उत ।
संमातरइव दुह्रामस्मा अरिष्टतातये ॥ [Ath 8.7.27]

Let plants with flower and plants with beeds, the fruitful and the fruitless all like children of one mother, yield their health restoring power for this man's perfect health.

Not only men have explored the kingdom of plants and know their uses, even the animals and birds too have considerable knowledge of their use as is clear from the undernoted verse.

वराहो वेद वीरुधं नकुलो वेद भेषजीम् ।
सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे ॥ [Ath 8.7.23]

Plants of Angiras which the wild boars, hawks and eagles know, plants known to swans and lesser foul, plants known to all the birds that fly, plants that are known to sylvan beasts, I call them all to aid the man.

अश्वावती सोमावतीमूर्जयन्तिमुदोजसम् ।
आवित्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥ [Rig 10.97.7]

I praise here virtues belonging to four categories of plants :

1. Asvavati, the curatives
2. Somavati the Sedatives
3. Urjayati, the energizing and
4. Ud-ojasa, the rejuvenating.

All the plants I praise for the purpose of overcomming these diseases.

त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सोऽस्माकं यो अस्मां अभिदासति ॥ [Rig 10.97.23]

O divine herb soma ! you are the best of all the plants. To you other plants pay obeisance and salute. Let him be subject to us by your power whosoever attacks us.

Pharmacopoeia :

In vedas there is a mention of more than hundred medicinal plants, trees and herbs. The curative effects of each such plant etc. cannot be dealt with in delail for want of space. However, names of some of the important ones are noted below :

Pharmacopoeia

1. Appamaarga	(Ath 7.65)	23. Naladi	(Ath 4.37.3)
2. Arundhatee	(Ath 6.59)	24. Pata	(Ath 2.27.4)
3. Arjan	(Ath 19.44)	25. Pippali	(Ath 6.109.1)
4. Arjuna	(Ath 2.8.3)	26. Prshtparni	(Ath 2.25.3)
5. Ashvatath	(Ath 3.6.5)	27. Paidva	(Ath 4.5)
6. Asiki	(Ath 1.23.1)	28. Bhurimuladarbha	(Ath 6.43.2)
7. Auksagandhidu	(Ath 4.37.3)	29. Madhula	(Ath 6.43.2)
8. Audumvara	(Ath 19.31.8)	30. Magadha	(Ath 5.15.1)
9. Kushtha	(Ath 5.4.9)	31. Madhuuscheta	(Ath 7.58.2)
10. Kesavrdhani	(Ath 6.21.3)	32. Munidevanula	(Ath 7.78.1)
11. Karambha	(Ath 4.7.3)	33. Yavapalali	(Ath 8.6.2)
12. Kalyani	(Ath 5.17.12)	34. Rama Rajni	(Ath 1.23.1)
13. Kandavisa	(Ath 4.22)	35. Roparika	(Ath 1.22.4)
14. Gandhari	(Ath 5.22.14)	36. Rohani	(Ath 4.12.1)
15. Gulgulu	(Ath 2.36.7)	37. Laksa	(Ath 5.5.7)
16. Tatha	(Ath 5.4.9)	38. Vacas	(Ath 8.7.7)
17. Tabuva	(Ath 5.13.10)	39. Visvarupa	(Ath 4.34.8)
18. Tarunaka	(Ath 4.2)	40. Verma	(Ath 10.3.7)
19. Tilapinji	(Ath 2.8.3)	41. Som	(Rig Mandala 9)
20. Dasaurksa	(Ath 2.9.1)	d2. Sahadevi	(Ath 12.4.23)
21. Durbhagrass	(Ath 10.4.2)	43. Sahasraparni	(Ath 6.139)
22. Najharisa	(Ath 8.2.6)	44. Haridrava	(Ath 6.11)
22a. Brahmi	(Ath 2.3.4)	45. Shami Tree	(Ath 10.22.24)

It is stated that Pipal tree grown on it when used as medicine brings forth a male child. Vedas place much importance on the use of citrus fruits for curing many of the diseases.

(*Continued on Page 26*)

"Let Noble Thoughts Come From All Corners"

(Based on satsangs given by Dr. T.R. Khanna, U.S.A)

This simple verse from the Rig Veda has been the central theme of VEDIC LIGHT, and of Maharishi Dayananda's teachings, for decades. However, do we really understand the meaning of the word, "noble", in the Vedic sense? Certainly, it does not mean "coming from aristocratic birth", as it is taken in the usual sense. Webster's Unabridged Dictionary gives the true definition as :

"NOBLE : possessing outstanding qualities, as of eminence or dignity, excellence of mind or character, high ideals or morals".

The Vedas constantly speak of excellence in terms of integrity, truthfulness, commitment to soul consciousness, self-discipline, study, discernment, compassion, and the like. Moreover, they state that it is the duty of the wise not only to practice these qualities themselves, but to teach them to others so as to "ennoble" those with whom they come in contact.

Unfortunately, many people confuse the concept of "ennobling" with that of "enabling", and end up doing a great disservice to others instead of helping them to raise their consciousness. Referring again to Webster's Unabridged Dictionary, we find that the following definitions will make this distinction clear :

"ENABLE : to make possible, practical or easy",

"ENNOBLE : to elevate in degree or excellence."

What is an enabler ? It is a person who does not speak the truth for fear of hurting someone else's feelings. While he thinks he is helping others, an enabler is, in fact, harming others. How ? By feeding into people's comfortable feelings and bad habits trying to maintain the status quo with relatives and friends.

Enablers can never be good parents, husbands or wives, sons or daughters, or

friends, because they value the status quo above spiritual growth—even if this represents total stagnation in consciousness. Enablers become habituated to excuses, excitement and arrogance, just as a teenager becomes habituated to drugs or alcohol. They tend to continue the cycle of weakness and sickness by giving sympathy to others' plights after the fact, rather than offering good advice before the fact. They close their eyes to other people's bad habits and remain silent, just so that others will like them. Rather than strengthening others, they disable their strength and moral fiber.

In contrast, an ennobler recognizes that his own and others' bad behavior patterns of yesterday must not be repeated today. He sees that patterns of tension, anxiety, arrogance, and excuses MUST be broken. He understands that inner balance is gained by curbing emotioaal reactions. He realizes that spiritual growth is born out of sensitivity for the environment and for the needs of one's loved ones, rather than just by concentrating on his own personal development, success, achievements, or material gain. Finally, he knows that excellent patterns of thinking and behavior are attained by dropping self-destructive habits and by systematically replacing them with new, wholesome habits, attitudes and tendencies. He speaks the truth with love for the souls of others, realizing that it is more important to be RESPECTED than to be LIKED.

A true ennobler doesn't just put up a "good face". Rather, he puts out genuine concern and interest for the environment and for the welfare of his loved ones. He is not so much concerned with being accepted by others as he is with their mental, physical and spiritual improvement, as well as his own. He places a much higher value on developing awareness and consciousness in his loved ones than he does in sheer attachment to them.

A real ennobler is a gracious giver. However, it is important to understand WHAT he is to give, and TO WHOM he is to give. A true giver is one who gives out wise thoughts and good energy, rather than compliments or material things. He gives to the deserving, rather than to those who want to use him as a "wish-fulfilling cow" by taking advantage of his good nature and openheartedness. He realizes that it is far more important to bring others to a level of excellence, to encourage their good qualities, to help them to gain strength, health, courage and competence, than it is to be liked by remaining silent to their faults. By doing so, he strengthens his support system as well as his own spirit. This, then, is the true meaning of the sixth precept of Arya Samaj :

"The prime object of Arya Samaj is to do good to the world, i.e., to ameliorate physical, spiritual and social standards of all men."

Only by fully participating in the evolutionary process of mind, body and spirit, and by encouraging such growth in others, can one truly ennoble himself and others—i.e., raise them to the highest standards of excellence.

Time And Creation In The Vedas: A Modern Scientific Perspective

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SECTION VI. CONSCIOUSNESS AND LIFE.

"All manifest and unmanifest creation is permeated by consciousness. The whole universe has come out of cosmic consciousness, yet that consciousness remains ever full." (3)

(Invocation to the ISHAVASYOPANISHAD)

A. EXISTENCE : CONSCIOUS AND UNCONSCIOUS.

Up to this point, we have discussed only the material aspect of the universe and its creation. No theory of creation is complete unless it addresses the question : "How did life originate ?" The Vedic sages realized that the study of consciousness was foremost among the sciences. Later, Indian philosophers developed elegant and detailed theories concerning the origin and evolution of consciousness.

In the West, the study of life is only in its infancy. Western psychology is based primarily on the studies of Freud and Jung, two relatively contemporary scientists. It is not nearly as developed as Indian psychology was thousands of years ago. Biology, too was not considered a "hard science" untill about the middle of this century. Before that time, biologists followed the lead of the nineteenth century biologist, Charles Darwin. They concerned themselves mainly with the structure and classification of living organisms, theories of evolution and natural selection, and experimental work on the structure and function of cells. Finally, in 1953, after a great deal of work by a large team of theorists and experimental biologists, James Watson and Francis Crick cracked the genetic code. On the basis of X-ray data, they came up with their famous model of DNA as a double helix in which the complementary nature of the two strands provides the mechanism by which the gene can copy itself.

Important development in the emerging science of molecular biology, such as the structure of proteins, the action of enzymes, and the exact process of decoding the

genetic information, revolutionized our knowledge about living organisms. Though scientists such as Steven Hawking believe there is an end in sight for theoretical physics in the search for the ultimate law of nature, biologists such as Francis Crick recognise that the search for the origin of life is just beginning.

(1) Enigmas in the Study of Life Science.

The basic problem facing biologist today is that the reductionist approach, which is so useful in theoretical physics, just does not work when applied to living organisms. Gerald Feinberg, Professor of Physics at Columbia University states :

"Biologists generally do not doubt that the phenomena of life stem from the laws of physics. However, it is unlikely that we will soon be able to understand all of the activities of complex organisms through the application of these laws. It is even less likely that we will understand living things directly in terms of the subatomic particles of which they are made: too many of the details of the phenomena are lost in the process when we try to find explanations across such a great gap." (30).

Because of this lack of information, biologists tend to fall into several schools of thought regarding the origin of life. One school follows the "Panspermia" hypothesis of the Swedish scientist, Arrhenius, who believed that life originated somewhere in space, rather than on the earth. Francis Crick, who espouses a variation of this hypothesis himself, describes this idea :

"Arrhenius proposed that life did not succeed in starting hereby itself; but was seeded by micro-organisms wafted in from space. These primitive spores, originating elesewhere, were supposed to be gently propelled by the pressure of the light falling on them. He called this idea PANSPERMIA, meaning seeds everywhere'. At the moment this idea is in disfavour because it is difficult to see how viable spores could have arrived here, after such a long journey in space, undamaged by radiation." (31)

Though the Panspermia theory is not currently in vogue, many scientists, including Sir Fred Hoyle, are of the opinion that the iifetime of the earth has not been long enough to enable life to have originated on this planet. Hoyle believes that present-day life forms have evolved from bacteria, viruses and other life forms which are resistant to high doses of radiation, and which are still arriving from space via comets, meteors, or other small particles of matter entering our atmosphere. On the other hand, Crick believes that life on earth originated when an unmanned rocket carrying primitive spores was sent to the earth by a higher civilization that had develoed billion of years ago.

A more popular theory, which is espoused by the Evolutionists, is that life spontenaeously arose under the right conditions in warm pools of shallow water about a

half billion years after the world's oceans were formed. One of these primitive life forms still exists in the form of tropical blue green algae. Throughout the next four billion years, by the process of mutation and natural selection life forms eventually evolved into the plants and animals we recognise today.

To test this hypothesis, some biochemists have succeeded in duplicating the conditions which they believe existed on the earth some four billion years ago. In the laboratory they have succeeded in creating amino-acid strings-the building blocks of the body's proteins. However, they have not been able to take the next step : to use these building blocks to construct more complicated structures such as enzymes, DNA molecules, or genes. To date, no scientist has been able to create a single cell of anything, not even blue-green algae.

This further strengthens the argument of the Panspermia advocates, i.e. such a process is too complicated to leave to pure chance. According to Hoyle, it would take a period many times longer than the life time of the earth to develop even the simplest living organism which could sustain and reproduce itself by using the energy available in its environment. No combination of natural processes could have produced life; it must have originated through the workings of a higher intelligence.

Therefore, what started out as a problem in molecular biology and evolution has become an area of study for the philosophers. Again, as in theoretical physics, biologists must make the jump from science to metaphsics when they try to resolve this enigma.

(2) Life Science and Western Philosophy.

For centuries, philosophers have debated the issue : "Which comes first, essence or existence, i.e. consciousness or materiality?" Is this orderly, mathematically precise, technically describable world the product of an ingenious design by a conscious Creator? Or, are the workings of this universe simply the result of a mindless accident, a product of pure blind chance, with consciousness emerging billions of years after the material world was formed ?

There is no simple answer to this question. As a result western philosophers tend to fall into three distinct groups : the materialists, the idealists and the realists.

The materialists believe that everything proceeded from matter. They explain everything in chemical, biological, or mechanistic terms. Since existence precedes essence, the materialists claim that even the mind evolved from something ignorganic. Those of a spiritual bent state that everything in the universe, even the rocks and minerals, is evolving toward a more perfect and a more concious form.

On the contrary, the idealists begin with Descrates' premises : "I think, therefore, I am." They ignore matter and regard mind or thought as the only reality. They regard the mind as the ultimate seat of consciousness rather than as a reflection or an evolute of an unchanging principle of intelligence. The idalists consider the world as a projection of the perceiver's mind. Therefore, one's mind is only capable of subjective reality. In the end, they are faced with the question. "Does anything at all exist out-ide of myself ?"

The realists regard mind and matter as separate substances, each possessing its own distinctive reality. Because the mind can perceive real, material objects outside of itself, this third approach is also called dualism. Animate beings possess a mind or at least some sort of mental capacity. They evolve according to Darwin's theory of evolution and natural selection, or one of many updated versions of this idea. In contrast, inanimate objects evolve according to whatever physical laws predominate in their environment : astronomical, geological, chemical or subatomic

(3) Life Science and Indian Philosophy.

The difference between Eastern and Western thought on these matters is described by Indian author Swami Prabhavananda :

"These western schools of philosophy pivot around this central problem of the mind-matter relationship. Indian philosophy, on the contrary, has not this particular problem, simply because it places mind and matter in the same category, neither of them, exclusively mind nor execlusively matter, but both are products of one and the same substance." (3?).

Indian philosophers considered such issues as man's relationship with his Creator, man's place in the universe, and the evolution of man's consciousness to be of paramount importance. As a result, they developed six distinct systems of philosophy, based on Vedas, all of which deal directly with the consciousness-material connection. Of these six, the system of SANKHYA philosophy, formulated by Kapila, deals primarily with cosmology, evolution, and other metaphysical theories. We shall deal with SANKHYA philosophy in the next separate section.

The foundation of all these philosophical systems is given in the verse from the ISHAVASYOPANISHAD at the beginning of this section. Its purport is that nothing can be created out of nothing. Life and consciousness can develop out of matter only if the potential for it is already there, as the potential of a flower exists in the seed. Because every manifestation has evolved out of the same source, it follows that everything in the universe, from rocks to human beings, must contain the essence of ultimate reality itself, that is, PURUSA and PRAKRITI.

Therefore, the VEDAS and all philosophical systems based upon them imply that THE EVOLUTION OF CONSCIOUSNESS PROCEEDS FROM THE TOP OF THE

SCALE OF CREATION DOWNWARD. At the top of the scale, consciousness predominates, while the material aspect is relatively latent. As we descend the scale from man to the lower animals, to bacteria and algae, and finally to rocks and minerals, the material aspect gains predominance while the conscious principle becomes more latent.

Clearly, essence preceds existence. Cosmic consciousness and cosmic energy are two sides of the same coin, namely, the fundamental, creative essence of the universe. Both of these principles existed in the unformed, all-knowing, timeless, and absolute state before the creation of the universe, and they have always transcended all manifest creation. All existence, both conscious and material, proceeded from this origin.

B. THE SANKHYA SYSTEM OF PHILOSOPHY.

According to the VEDAS, the development of individual consciousness follows a similar pattern to that of the creation of the universe. The BHAGVAD GITA, the TANTRAS, and the texts of SANKHYA philosophy all deal with the same set of principles which evolve from the interaction of cosmic consciousness with cosmic energy. Creation starts with PURUSA, the unchanging principles of intelligence, which is distinct from, and independent of, the physical and mental universe.

(1) Dualism in the SANKHYA system.

PRAKRITI, the primordial nature, is the sum of the three GUNAS, or forces, held in a state of equilibrium; PURUSA is the unmoved mover. "By the proximity of PURUSA, and not through its volition in any way, nor direct action, PRAKRITI, which contains within herself the material of the universe, evolves as mind and matter. The nature of PRAKRITI is to be active, but her activity implies a mover, not motion in and of herself. PURUSA is like the magnet, and PRAKRITI like the iron as it responds to the magnetic influence," explains Swami PRABHAVANANDA. (32)

In this manner, the SANKHYA school is dualistic, but in a different sense from that of the westerners. Western psychologists group three functions—intellet, ego, and the faculty which perceives sensory input-into a single unit which they call "mind". They attribute consciousness to "mind", and they differentiate it from "matter", which comprises everything inorganic or unconscious. In contrast, SANKHYA philosophy considers the two facets of ultimate reality, PURUSA and PRAKRITI, to be real and separate from one another. Swami Prabhavanda explains :

"According to SANKHYA, the mind-stuff, comprising intellect, ego and MANAH (the receiver of sense perceptions) is in itself nonintelligent. It is the product of PRAKRITI, which is nonintelligent in character, and it is the instrument which PURUSA, the unchanging principle of intelligence, illumines, so that it appears intelligent. In brief, the consciousness of mind is a

reflected intelligence, borrowed from PURUSA, whose inherent nature is pure consciousness." (32).

Essentially, SANKHYA philosophy states that what we normally refer to as "mind" is not really conscious at all. It merely reflects the light of cosmic consciousness as the moon reflects the light of the sun.

(2) Evolution : the Twenty-Four principles.

When the equilibrium of the three GUNAS inherent in PRAKRITI is disturbed, the process of evolution begins. From this symmetry-breaking, twenty-four principles are produced. The first product of evolution is MAHAT, or cosmic intelligence. It is through MAHAT that the individual intellect reflects the pure intelligence of PURUSA. By connecting one's individual consciousness to MAHAT, intutive wisdom is received. THIS IS THE HEART OF THE VEDIC REVELATIGN. Through this process, the truths of the universe are revealed : even truths that lie beyond the collective memory system of one's own civillzation.

The second principle is known as BUDDHI, the individual intellect. Its function is to discriminate and to distinguish objects. All living beings partake of intellect; they pratake of all the other prineiples in different proportions. What sets human beings apart from other living beings is the preponderance and clarity of intellect. In its clearest state, intellect enables man to discriminate between tne Self (or soul) and all his mental and physical attitutes, and to identify itself with ultimate reality-PURUSA.

The third principles is AHAMKARA, which comes from the Sanskrit word AHAM meaning "I am". It refers to self-sense or ego-conciousness. The concept of agency or doership arises from ego. By means of ego, the individual discriminates the self from the "not-self". i.e. between the subject and other objects. Ego is the source of the sense of "me" and "mine" and all the psychological functions which arise from this distinction. Whereas intellect is the instrument of discernment and spiritual intelligence, ego-consciousness is the driving force which directs the mind toward whatever the individual considers to be pleasant, agreeable, or necessary for survival.

From AHAMKARA onwards, the Gunas take two different courses of evolution, according to the preponderance of SATGUNA (illumination) or TAMOGUNA (inertia), with RAJOGUNA (activity) aiding in either direction. The sattvic group produces the organic aspect of creation, namely :

* MANAH (mind)
* Five senses (sight, hearing, smell, taste and touch) and
* Five motor organs (tonque, feet, hands, excretory system and reproductory system).

The tamasic group produces the inorganic aspect of the universe, which parallels the organic aspect :

* five Tanmatras (potentials of sights, hearing, smell, taste and touch) and
* Five gross elements (ether, air, fire, water, earth).

MANAH, or mind, is the fourth principle of evolution. It is the receiver of the sensory perceptions and the director of the five motor organs. The mind analyzes the perceptions received in the brain from the sense organs, and labels them as pleasant or unpleasant sensations. It stores these impressions in the memory system. The mind itself is not capable of distinguishing between objective and subjective perceptions. It merely carries out primary thinking and directs biological behaviour such as self-preservation and the pursuit of happiness.

The five senses come into contact with the external objects via the five TANMATRAS. For example, when the eyes see an object, they are not seeing the atoms and molecules which form the gross elements of which it is made. They see the TANMATRA of "sight potential" which renders the object visible. The sensation of 'sight' is carried to the appropriate brain centre, which transmits the impression to the mind. The mind receives the impression of "the visible object" and forms a concept of it, which is then stored in the memory system.

The mind carries out the orders of the will via the five motor organs. For example, if a child puts his hand near a fire, he will experience a burning sensation. The mind immediately interprets this sensation as harmful, and then the child removes his hand from the fire by an effort of will. The five motor organs interact primarily with the five "gross" elements, i.e, the four states of matter, and space. This direct interaction differentiates them from the organs of perception which interact from the world as the object of perception.

In SANKHYA philosophy, ego, mind and body all come together to form the embodied soul or "living self", known as JIVATAMA or JIVA. JIVATAMA is derived from two Sanskrit words, JIVA (to live) and ATMAN (the vedic term for soul or spirit). This word has a very deep meaning. The soul or "self" is considered to be part of the "oversoul"-cosmic consciousness itself-the essence of creation. Just as the universe manifests from the essence at the beginning of time, so does the soul. "The soul is not born, nor does it die; nor, having been, does it ever cease to be; unborn, everlasting, eternal, and ancient, this is not slain when the body is slain," explains the Lord in the BHAGAVAD GITA.

The process of incarnation clothes the soul with a temporary, material body made

up of the evolutes of cosmic energy, which were themselves present at the creation of the universe. In the words of the GITA, "As a man casting off worn.out garments puts on new ones. so does the dweller-in-the-body, casting off a worn-out body, enters into another that is new. Unmanifest, unthinkable, unchangebale is the soul. Knowing it to be so, you should not grieve".

Reference :

30. Feinberg, Gerald, SOLID CLUES' New-York, Simon & Schuster, 1985 Pp 15-16.

31. Crick, Francis, LIFE ITSELF, ITS ORIGIN AND NATURE, New-York, Simon & Schuster. 1981. P. 15.

(Continued)

(Continued from Page 16)

Veterinary : Like the treatment of human beings the vedas also deal with the treatment of diseases with which animals are afflicted.

अपक्रीता सहीयसीर्वीरुधा या अभिष्टुताः ।
त्रायन्तमस्मिन् ग्रामे गायश्वं पुरुषं पशुम् ॥ [Ath 8.7.11]

Let the plants of medicine which are praised for their efficacy, which have conquering effect be secured and purchased for curing horses, men and animals etc.

The whole hymn 59 of 6th Kanda of Atharveda deals with the treatment of diseases of animals with the relevent medicinal plants.

Hospital or Sanatorium : The establishment of medical college or hospitals is not a new concept of modern age; but the idea has been initially derived from vedas.

सर्वो वै तत्र जीवति गौरश्वः पुरुषः पशुः ।
यत्रेदं अह्मक्रियते परिधिजीविनाय कम् ॥ [Ath 8.2.25]

All living beings including cows, horses, men and animals stay there where the vedic teachings are imparted and where there are arrangements for fortifying from disease and adequate arrangements for leading a life happily without infection etc.

□

Vegetarian Food v/s Non-Vegetarian Food

—by Vimal Wadhawan, Advocate
Convenor, Legal Committee, Sarvadeshik
Arya Pratinidhi Sabha, New Delhi.

Structure of Human body and Meat eating:—

(a) Human teeth like those of the herbivorous (non-meat eating) creatures, are designed for grinding and chewing vegetable matter. Humans lack the sharp front teeth for tearing flesh that are characteristic of carnivorous (meat eating). animals.

(b) Human hand, with no sharp claws and with its opposable thumb, is better suited to harvesting fruits and vegetables than to killing prey.

(c) Once within stomach, meat requires digestive juices high in hydrochloric acid. The stomachs of humans and other herbivores produce acid less than 1/20th the strength of that produced by carnivores.

(d) It is common knowledge that food is digested and nutrients passed into the blood through the intestinal tract. For this purpose meat eating animals possess alimentary canals only 3 times the length of their bodies while human body, like non-flesh eating, has alimentary canals 12 times the length of his body. Therefore, flesh consumed by human body, is retained for a much longer time, producing a number of undesirable toxic effects by creating poisonous wastes, which any vegetarian food is not likely to produce.

(e) Role of kidney is to extract waste from the blood. As stated above, poisonous wastes created by flesh put strain on this vital organ resulting in the demand of 3 times more work from the kidneys than that demanded from kidneys of vegetarian body.

Diseases and Meat eating :

Carnivorous animals can metabolize almost unlimited amounts of cholestorol and fats without any adverse effects; but human body is unable to deal with excessive animal fats in diet and particularly when over a period of many years an excess is consumed,

fatty deposits accumulate on the inner walls of arteries which constrict the flow of blood to the heart. The potential of heart attacks, strokes and blood clots is tremendously increased.

Meat often carries diseases from the animals themselves. Crammed togather in unclean conditions, force-fed, and inhumanely treated, animals destined for slaughter contract many more diseases than they ordinarly would. Meat inspectors attempt to filter out un-acceptable meats, but because of pressures from the industry and lack of sufficient time for examination, much of what passes is far less wholesome than the meat purchaser realizes. Any one will readily accept these facts if he gets an opportunity to visit any slaughter house, for example one at Idgah Road, Sadar Bazar, Delhi, where on an average 30 to 50 thousand animals are slaughtered every day. I presented a memorandum along with Shri Sunder Lal, President of Karol Bagh Distt. Congress Seva Dal to Shri R. Venktaraman, President of India and Shri Romesh Bhandari, Lt-Governor of Delhi, praying for the removal of this slaughter house. Legal Committee of Sarvadeshik Arya Pratinidhi Sabha under my eonvenorship has also decided to present a petition in this regard to Shri Shanker Dayal Sharma, Vice President of India and Chairman of the Upper House of Parliament.

90% to 97% of heart disease, the cause of more than one half of the deaths in USA, could be prevented by a vegetarian diet. The National Academy of Sciences reported in 1983 that "people may be able to prevent many common cancers by eating less fatty meats and more vegetables and grains".

In the 'Notes on the Causation of Cancer', Rollo Russell writes, "I have found of twenty-five nations eating flesh largely, nineteen had a high cancer rate and only one had a low rate, and that of 35 nations eating little or no flesh, none had a high rate".

Meat eating:to be thought about-Religiously and Socially:—

If you happens to visit a slaughter house, you can have a vision of hell. Screaming animals are stunned by hammer blows, electric shocks, or concussion guns. They are then hoisted into the air by their feet and moved through the factories of death. Often still alive, their throats are sliced and their fiesh is cut off. Thus, it would be your first hand experience of man's cruelty to animals.

Ethical considerations have always attracted many of the world's greatest personalities to adopt a vegetarian diet. *Pythagoras*, famous for his contributions to geometry and mathematics, said, "Oh, my fellow men, don't defile your bodies with sinfull foods. We have corn, we have apples bending down the branches with their weight and grapes swelling on the vines. There are sweet-flavored herbs, and vegetables which can be cooked and softened over the fire, nor are you denied milk or thyme-scented honey. The earth affords a lavish supply of riches, of innocent foods, and

offers you banquets that involve no bloodshed or slaughter; only beasts satisfy their hunger with flesh, and not even all of those, because horses, cattle, and sheep live on grass".

Roman author *Plutarch* threw a challange to flesh-eaters : "If you declare that you are naturally designed for such a diet, then first kill for yourself what you want to eat. Do it, however, only through your own resources, unaided by cleaver or cudgel or any kind of axe".

One *French author* went a step ahead when he observed that meat-eating animals are generally more cruel and violent that herbivores. He reasoned that, therefore, a vegetarian diet would produce a more compassionate person. He even advised that butchers not be allowed to testify in court or sit on juries.

In the essay 'The First Step', *Tolstoy* wrote that flesh eating is simply immoral, as it involves the performance of an act which is contrary to moral feeling killing". By killing, Tolstoy believed, man suppresses in himself, unnecessarily the highest spiritual capacity-that of sympathy and pity towards living creatures like himself-and by violating his own feelings becomes cruel.

Needless here is to mention the names like *Mohandas Gandhi*, the great 20th century apostle of non-violence, *George Bernard Shaw* noted playwright, *H.G. Wells*, and *I.B. Singer*, nobel prize winning author. On the connection between flesh-eating and violence in human society, Shaw wrote :

We pray on Sundays that we may have light
To guide our footseps on the path we tread;
We are sick of war, we don't want to fight,
And yet we gorge ourselves upon the dead.

Different Religions-—Avoidance of meat has been a part of religious practice in nearly all faiths. Some *Egyptian* priests were vegetarians, avoiding meat in order to help them maintain vows of celibacy. They also avoided eggs, which they called 'liquid flesh'.

In *Geneses* (original Greek testament) (1 : 29) we find God Himself proclaiming : "Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in that which is the fruit of a tree yielding seed; to you it shall be for meat".

In the books of *Bible* also, major prophets condemn meat-eating. Isaiah (1 : 5) states, "Saith the Lord : I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs. or of he-goats. When ye

spread forth your hands, I will hide Mine eyes from you : yea, when ye make many prayers, I will not hear, for your hands are full of blood". According to Isaiah (66 : 3), the killing of cows is particularly abhorrent ; "He that killeth an ox is as if he slew a man".

The largest concentration of vegetarians in the world is found in India, the homeland of Buddhism and Hinduism. *Buddhism* began as a reaction to widespread animal slaughter that was being carried out through perversion of religious rituals. Buddha put an end to these practices by propounding his doctrine of ahimsa, or non-violence.

The *Vedic scriptures* of India, which predate Buddhism, also stress nonviolence as the ethical foundation of vegetarianism. The *Manu-samhita*, the ancient Indian code of law, states, "Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to the attainment of heavenly bliss; let him therefore shun the use of meat". The present day law of India needs amendments and changes in this regard. In the Manu-Samhita, which is considered to be the basic legal directive, the concept of a life for a life is sanctioned, and it is actually observed throughout the world. Similarly, there are other laws which state that one cann't even kill an ant without being responsible. Since we cann't create, we have no right to kill any living entity, and, therefore, man-made laws that distinguish between killing a man and killing an animal are imperfect. In a court of law all those who conspire in a murder are considered responsible, especially the party who purchases the assassin's services. All those who are connected to the killing of a animal are guitly—(i) the person who gives permission for the killing, (ii) the person who kills, (iii) the person who helps, (iv) the person who purchases the meat, (v) the person who cooks the flesh, and (vi) the person who eats it. (These six guilty parties are enumenated in the Manu-Samhita).

Emphasizing the vedic conception of the unity of all lives, *Shri Prabhupada*, the founder of Hare-Krishna movement, stated, "Everyone is God's creature, although in different bodies or dresses. God is considered the one supreme father. A father may have many children, and some may be intelligent and others not very intelligent; but if an intelligent son tells his father, "My brother is not every intelligent; let me kill him, will the father agree ? Similarly, God is the supreme father, He will never sanction the killing of animals who are also his sons".

The Vedas explain that the soul, known as the Atma, may inhabit any of 8,400,000 general species of material bodies. The physical forms vary in complexity, beginning with the primitive microbes and amoebeas, continuing on through the aquatic, plant, insect, reptile, bird and animal species and culminating in human beings and demigods. In consequence of its own desires to enjoy matter, the Atma continually journeys through these various bodies, on an endless journey of births and deaths. Further, according to the Vedas, a soul in a form lower than human automatically

evolves to the next-higher species, ultimately arriving at the human form. Therefore, the human being, which possesses freedom to choose between matter and spirit, if chooses spirit i.e. enters into and gain spiritual knowledge gets salvation and on the other hand if chooses matter, as it happens mostly, descends again into lower species. The laws of Karma are so arranged that if a human lives and dies with the animalistic mentality of a creature such as a dog, then in the next life he will be able to fulfill his doglike desires through the senses and organs of a dog. This is certainly an unfortunate occurrence, but such a fate is a definite possibility for a person immersed in ignorance. The Gita declares, "When he dies in the mode of ignorance, he takes birth in the animal kingdom".

Psychological and emotional growth are essential to a progressive life, and all our thoughts and actions influence our character development. The Bible explains, "As you sow, so shall you reap". And the subtle laws of Karma inform us that negative personality traits such as hostility, cruelty, depression, arrogance, apathy, insensitivity, anxiety and envy are the psychological harvest of those who directly or indirectly make killing a regular feature in life. When someone adopts a vegetarian diet, it is much easier for him to remain peaceful, happy, productive and concerned for the welfare of others. As the brilliant physicist Albert Einstein said, "The vegetarian manner of living by it's purely physical effect on the human temperament, would most beneficially influence the lot of mankind".

□□□

Book-Review

"Amritmaya Prarthana"

By Ram Chandra Mahajan, Conroe (Texas) U.S.A.

Published by Suresh and Sharda Arya.

2707, Fortana Drive, Houston (Texas) U.S.A. 77303.

The Vedas are the oldest books in the library of the world and are regarded as of divine origin. They are the source of all knowledge, viz. sciences, philosophies, ethics, theology etc.; but primarily they eulogise God, defining His various attributes and laying down a set procedure through 'Yajna' for His prayer by man.

Prayer to God is an essential part of man's daily life as it helps him in his moral and spiritual upliftment. Ram Chandra Mahajan has taken great pains in compiling all important Prayer Mantras in this book, with their translations, both in Hindi and English, for the benefit of all followers of Vedic religion, resident abroad.

The book has been neatly printed in bold letters and its get-up is excellent. It will certainly prove useful to all those who wish to know the Vedic way of praying to God.

S.C. Pathak
Editor-Vedic Light.

News and Views

English must be driven out of the country.

Tiruchi, Aug. 28 : Mr. P. Shiv Shankar, Minister for Human Resources Development, on Monday (August 27, 1989) made a blistering attack against the English language. He recalled that it was the people of Tamil Nadu who were the torch-bearers during the freedom movement and it was now for the people of Tamil-Nadu to become torch-bearers again "to drive out the English language" from our shores.

The people of Tamil Nadu should see that one Indian language became the lingua franca of this country. The Minister said even Tamil might be the lingua franca of this country. But they should drive out English from shores.

The Minister launched his tirade against English in a speech made in English, while declaring open the Rs. 20 lakh Principal Saranathan Block (a former principal of National College, Tiruchi and an authority of English language), in the National College Higher Secondary school here.

Mr. Shiv Shankar said, Tamil Nadu was in the forefront among the states in India during the freedom movement, both quantitatively and qualitatively. It had its echo in olher parts of India.

He described English as a foreign language. The Britishers introduced English in our schools to subserve the interests of the imperialists. English was an imperialist language. It was taught to produce clerical staff to subserve the cause of imperialists.

The people of Tamil Nadu should see that one Indian language became the lingua franca of this country. It might even be Tamil, he said.

He said Tamil was the richest language.

(Source : Indian Express, 29-8-89)

Some Figures on Illiteracy

More than a quarter of mankind is illiterate. From a world average of about 33 per cent in 1970, the rate had fallen to 27 per cent in 1985, and the prospects are that it will not exceed 21-22 per cent by he year 2000. However, the number of illiterates over the age of 15 rose from 700 million in 1970 to 889 million in 1987 (based on an estimated world adult population figure of 3.2 billion).

In geographical terms, the most seriously affected are the African and the Middle-East countries, with about 55 per cent illiteracy rate, the average rate being at least 10 per cent higher for women than for men.

In Asia, the average rate is 26 per cent. In Latin America and the Caribbean it is 17 per cent. In Europe and other western developed countries, there has been an observable trend over the past ten years or so for significant sectors of the population to revert to illiteracy, even though they have attended school. In all the industrialized nations (including Eastern Europe), it is estimated that there are around 20 million "functional illiterates", i.e. people who have "relapsed into illiteracy".

(Source : UN Newsletter, New Delhi, dated 19.8.89)

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Editor : **S. C. Pathak**

Vedic Teachings

PRAYER

MAY HE BE OUR SAVIOUR

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥ [ऋग्वेदः 1-89-5]

TRANSCRIPTION

TAMIISAANAM JAGATASTASTHUSASPATIM
DHIYAMJINVAMAVASE HUUMAHE VAYAM
PUUSAA NO YATHAA VEDASAAMASDVRIDHE
RAKSITAA PAAYURADABDHAH SVASTAYE
(Rig. 1,89,5)

WORD-MEANING

(VAYAM) We (HUUMAHE) involve (TAM) that well-known God who is (IISAANAM) the Creator and (PATIM) the Maintainer of (JAGATAH) the moving and (TASTHUSAH) the immovable world and who is also (DHIYAMJINVAM)1* the Enlightener of our intellect (AVASE) for our protection, (YATHAA) so that (PUUSAA)2 that Sustainer of all, the Almighty God, may become (NAH) our (RAKSITAA) Protector for (VRIDHE) the advancement of our (VEDASAAM) learning and may remain (ADABDHAH) ever vigilant for our (SVASTAYE) well-being and (ASAT) may be our (PAAYUH) Saviour in all respects.

INVOCATION

Oh Overlord of all, You alone are the Maker and the Controller of the movable and the immovable world. Being in continual possession of true knowledge and perfect intelligence, You are the Enlightener of our intellect. Oh Almighty God, it is you who has the inherent capacity to satisfy all, for Your Divine Nature is really charming to all living beings in this world. You are, in fact, the real Nourisher of all living beings. We invoke You for our protection. Oh Lord, just as You are ever vigilant for the advancement and preservation of our learning, culture and other possessions, in the same way kindly be ever watchful in respect of our well-being and also be our Saviour from all harms. Under your protection, oh My Lord, may we ever go on advancing on the path of righteousness and ultimately attain bliss in this very birth.

(*Translated and Edited by Pt. Satyanand Sastri*, *New Delhi*)

1. According to Nighantu (II, 14) the root "Jinv" means 'to know', 'to go', 'to obtain'.
2. According to Nirukta (XII, 16, 2) "Puusa" is derived from the root "pus (4.P.) to nourish, to develop."

Editorial

Beware of this Material World !

Today man is on the horns of a dilemma. On his one side is the material world and on the other is God, the Creator of the universe. His soul stands in between them, and he is supposed to choose either of the two. It is impossible for him to have both at the same time. If he selects the material world he has to follow the path of attachement; and if he selects God as his goal, then it is necessary for him to follow the path of righteousness. The material world is undoubtedly very attractive and it is very difficult for man to resist its various temptations; but ultimately it ends up in disaster for him. Contrarily, the one who follows the path of righteousness comes in communion with the Supreme Soul and enjoys the eternal bliss. There may be many difficulties and pit falls in the beginning; but the end is always glorious.

Today the whole world is cought in the whire-wind of materialism. Scientific inventions have captivated man since they provide him with comfort and sensual pleasures. Every one of us wants heppiness and comfort in his life, and is thus, busy in its search everywhere, Happiness is of three kinds; physical, mental and spiritual. Spiritual happiness has no relationship with scientific inventions. Even mental peace cannot be derived from them. On the contrary, they lead man to fear and unrest. It is for this reason that the whole world is unhappy today. Though the means of physical comforts have increased manifold; but the real happiness has remained elusive. What a paradox it is, that man has assembled all means of physical comforts and sensual pleasures, but still he is suffering from disease and despair and is feeling unhappy. Why ? Because the real happiness does not lie in this material world. The only way for us to come out of this cob-web of pain and suffering is to think over the questions : Why have we come to this world, what are we doing here; what we should actually do and what is the aim of this human life ?

Wealth and property does not go with man to his next incarnation. Every thing is left here when he departs from this world; but he thinks that money and worldly objects are the only things he should long for and try to get, by hook or by crook. Consequently, there is a rat race today for amassing as much wealth as possible, and that too in a shortest period of time. Still happiness for man has remained a distant cry.

Some people say that peace can be obtained through learning and study of scriptures; but even that eludes real peace and happiness since it in itself is not eternal. The fact remains that any amount of worldly possessions does not give real peace to man. On the contrary, it increases his hunger for such objects which are not the goal of human life, but only the means to attain it. Man's real aim of life is to provide contentment and peace to his soul which can be obtained only by its communion with the Divinity. This communion with God cannot be realised through the material world. It's only way is through spiritual knowledge, righteous conduct and prayer. For fruitful prayer good actions are absolutely necessary ; and for good actions spiritual knowledge is essential.

So, beware of this material world; dispel passion, hatred, anger, greed and attachment from your mind; make your heart and soul pure and unblemished and you will then enjoy eternal bliss.

—**S. C. Pathak**

What is Arya Samaj ?

Batkrishna Barman

President

Arya Pratinidhi Sabha, Bengal, Calcutta-6

Arya Samaj is a reformatory movement.

(1) It is against Caste System according to birth. Four Varnas are determined according to qualification, profession and efficiency of an individual.

(2) It is against idol worship. Perception of the Supreme Being (Almighty) can be achieved only through Practice of 'Yogas' (meditation), which are in eight stages viz. 'Yama', 'Niyama', 'Asan', 'Pranayam', 'Pratyahar', 'Dharna' 'Dhyan' and 'Samadhi'. It is against blind faith and superstition.

(3) Souls are immortal. They enjoy and suffer according to their activities, while in human body. Bodies are of three kinds viz. (1) human, (2) birds and beasts and (3) plants and trees, which are determined by the Almighty according to its deeds and activities while in human body. It can take food and drink while in body, which is the source of enjoyment and suffering. Hence, Arya Samaj is against performance of 'Shraddha' ceremony after death enjoined in 'Garur Purana'. There is no reference of 'Shraddha' in the Vedas. 'Shraddha' means showing of respect and honour to the living being and the same is possible only when the man concerned is alive.

(4) Food and diet of human race are determined according to its physical construction, such as teeth, stomach, intestine etc. similar to herbivorous animals, viz. cows, bullock, buffallows, goats, etc. Vegetables are the natural food of man kind. Fish, meat and eggs are the natural food of the carnivorous animals and not of human beings. So members of Arya Samaj should be strictly vegetarians, as explained and defined in rule 4(a) of the byelaws of Arya Samaj, framed by the International Aryan League, the apex body of Arya Samaj organisation in the world.

(5) 'Vedas' are the source of true and absolute knowledge of the Almighty (God) and the same are based on reasoning. So Arya Samaj differs from all other sectarian views, which are widely known as different religions or faiths, introduced by an individual, viz. writers of 'Puranas', 'Bible' and 'Korana' etc. All other faiths (known as religions), except 'Vedic religion', are based on blind faith and superstition.

In view of the above facts and circumstances, Maharshi Dayanand Saraswati, the ideal reformer and true and correct interpretor of the Vedic Hymns (as unequivocally stated by Shri Aurobind of Pondicheri), composed 'Satyartha Prakash' (Light of truth) to establish the true way of living by showing the true meaning of 'Religion' and 'Sectarian views', widely known as different religions, which is contrary to actual state of affairs, as regards to the question of religion. Hence, the preachers and members of Arya Samaj should act and follow fully as has been enunciated in the said holy script. Preaching of the ideals, as mentioned in 'Satyarth Prakash', should be done and followed as a whole and not as a part of the same only.

Reformatory activities of Arya Samaj may be classified in as many as five spheres viz. (1) Spiritual, (2) Social, (3) Political, (4) Economical and (5) Historical, which has been twisted and wrongly written during foreign rules in India for the last about one thousand years, (about 800 years by the Muslims and about 200 years by the English and the other European countries).

(6) Arya Samaj Organisation gradually runs as (1) local Units of Arya Samaj under the aegis of Arya Pratinidhi Sabha of the States, (2) Arya Pratinidhi Sabhas both in India and abroad and the same are the integral parts of the International Arya League and (3) the International Arya League (widely known as 'Sarvadeshik Arya Pratinidhi Sabha), New Delhi-2, as the apex of body Arya Samaj Organisation around the globe. The branch office of the said League for the Western countries of Europe and America is situated at Nairobi, the capital of Kenya, in East Africa.

Arya Pratinidhi Sabha, Bengal, keeping in view of the above facts, has been proceeding with the activities in all five spheres.

●●●

Time and Creation in the Vedas

A MODERN SCIENTIFIC PERSPECTIVE

By Maya Devi M.S. (Physics), U.S.A.

SECTION-VIII-FINAL THOUGHTS

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ।। (गीता : ६-२९)

"He who is united in identity with the all-pervading consciousness, and sees unity everywhere, beholds the vision of the Self in the entire universe, and the vision of the entire universe in the Self." (BHAGAVAD GITA 6, 29)

The individual self is the microcosm of the macrocosm. Our purpose in life is to make this understanding a part of us and to realize our identity with cosmic consciousness, the cosmic self. This is the message of the above verse from the GITA, and the entire purport of the VEDAS.

SANKHYA philosophy explains this cosmic connection. From the interaction of cosmic consciousness with cosmic energy, the laws of nature were set into motion. Two distinct branches of evolution were formed : living beings and nonliving matter. All living beings partake of fourteen common principles; the nonliving universe is made up of the remaining ten principles. One branch can interact with the other as in the example of the child removing his hand from the fire.

The SANKHYA system explains philosophically what the GITA explains spiritually : "Balanced in pleasure and pain, gain or loss, victory or defeat, gird yourself for fighting the battle of life". There must be a harmonious balance in life between man, nature, and the creator. This is the essence of the Vedic view of life. The process of attaining this balance by faith, by spiritual practices, by seeking the highest knowledge, by exemplary moral behaviour, and by performing one's duties in life is set forth in detail in the VEDAS.

This balance in life also reflects a balance between the materialist and the idealist

views. Man must live in the world, but he should not be bound by it. The material world has been present from the inception of the universe. Man must live in it wisely and well. If he works hard and lives a noble life, the VEDAS predict for him a lifetime of a hundred autumns, healthy, wealthy and wise. On the other hand, man's spiritual nature is also "eternal", all pervading, stable, immovable, constant, existing from time immemorial, states the GITA. He must never forget that aspect of himself.

In later Indian writings such as the UPANISHADS, we find this balance disturbed as the VEDANTA philosophers tended to emphasize the idealist view point. The foremost champion of the idealist movement was Shankaracharya, who preached that the world is unreal and false. There is nothing but the absolute reality of cosmic consciousness; there is no creation of any kind. It is all a world of illusion. Man's primary aim should be liberation from this world of unreality.

As M,P. Pandit states, "Stress came to be laid on the PURUSA, the Self, the ATMAN, as the central reality of existence, in preference to PRAKRITI whose activity was either relegated to an inferior position or dismissed as a figment of MAYA (the created world). This meant, in practice, withdrawal of serious interest and occupation from life—the field of Nature."[33]

As the Indians withdrew more and more from material concerns, the West totally steeped itself in them. Today, Western scientists have completely ignored the conscious essence, except for two exceptions : those who belonged to some formal religion, and those who came to the conclusion on the basis of their studies that this universe had to be created by some form of higher consciousness.

Because of this negation of the conscious principle, western psychology today is a neophyte science compared with the YOGA psychology of Patanjali—a classic and timeless approach to the workings of the human mind. In all of the Indian writings, consciousness is an integral part of existence. The purpose of the VEDAS was to teach mankind how to maintain balance in his life between the material and the conscious plane.

Verses 9 through 11 of the ISAVASYOPANISAD clearly set forth the Vedic ideal of balance :

"Into blinding darkness enter those who are absorbed in the analysis and discovery of material and natural phenomena alone; and those who delight in spiritual phenomena alone enter into still greater darkness."

"They say that by the path of metaphysical knowledge a different result is achieved, and that by the path of physical analysis a different result is achieved.

33. Pandit M.P. STUDIES IN THE TANTRAS AND THE VEDA, Madras, India, Ganesh and Col, 1973, p. 117.

Thus we have heard from the wise ones who have explained this to us.

"He who knows the path of metaphysical sciences and the path of physical sciences together is the real wise man."

According to the VEDAS, the whole universe proceeds along its way in a cosmic cycle. Our lives, too, describe a similar cycle, partly earthly, partly divine, because we partake of both conscious and unconscious essences. Though we can never perceive or encompass the entirety of reality, we can become more aware of our place in the universe and more in harmony with the natural order of things. Then, through clear discernment and enlightened actions, we will reflect the glory of cosmic consciousness in our lives.

APPENDIX

THE SUPER CONTINENT CYCLE

Shortly after this paper was completed, an article titled "The Supercontinent Cycle" by R. Damian Nance, Thomas R. Worsley and Judith B. Moody appeared in the July 1988 issue of SCIENTIFIC AMERICAN.(A) It presents a new theory concerning the cyclical creation and dissolution of the continents and life forms on earth, which agrees completly with Vedic science. The authors state :

"Several times in earth's history the continents have joined to form one body, which later broke apart. The process seems to be cyclic; it may shape geology and climate and thereby influence biological evolution."

They suggest that the entire land mass of the earth was contained—not once, but cyclically, about every 440 million years—in a single supercontinent. The Atlantic ocean as we know it did not exist. After about 80 million years, the accumulation of heat under the earth's crust caused rifts to form. These rifts, in turn, caused the land mass to begin separating into several continents which then drifted apart. About 200 million years afterwards, the new, separate continents reach their greatest degree of dispersal. Then, the sea floor of the Atlantic ocean becomes dense enough to sink under the surrounding continents, beginning the process which will move the continents back together. Eventually, a new supercontinent reforms, surrounded by a single "world ocean", which we now term the Pacific Ocean.

The extreme changes in sea level, ocean currents, climate, geology and chemistry of the earth throughout each of these cycles profoundly influence the history of life on earth. The authors conclude :

"The large-scale climatological effects brought about by various phases of the supercontinent cycle—continental drowning or emergence, glaciation and ocean circulation, stagnation in the world ocean and other effects—drove many of the important biological innovations that have directed the later course of evolution. In a sense, then,

the supercontinent cycle is indeed the pulse of the earth : with every beat the earth's climate, geology and population of living organisms are advanced and renewed.

The duration and characteristics of the supercontinent cycle described in the article agree very closely with the vedic concept of the Manvantara cycle. According to the SUURYASIDDHAANTA(B), an old and authoritative Sanskrit treatise on astronomy, there are three basic cycles governing existence, both living and non-living, on this planet. As we have mentioned, the shortest cycle is known as the Chaturyugi, which represents the inception, rise, and eventual fall of civilization. It lasts 4.32 million years, which is considered by modern scientists to be the number of years man has existed on earth. The longest cycle, the Kalpa, represents the "cosmic day"—the cycle of creation and dissolution of the universe, or at least of the world as we know it. Its duration of 4.32 billion years, as stated in the ATHARVA VEDA, is equal to 1000 chaturyugis. The length of the Kalpa corresponds quite closely with the current estimates of the age of the earth.

Lying between the Kalpa and the Chaturyugi is an intermediate cycle known as the Manvantara. According to the SUURYASIDDHAANTA 71 rounds of Chaturyugi plus a "twilight" period known as Sandhyaa (an addittonal 1,728,000 years) make up a Manvantara. Thus, one Manvantara, with its corresponding Sandhyaa, lasts 308,448,000 years. This is remarkably close to the length of the supercontinent cycle.

The Manvantara cycle represents a fundamental period in the rise and fall of life on this earth—on land and sea alike. During the Sandhyaa or "twilight" at the end of each Manvantara, the SUURYASIDDHAANTA states that the earth goes under water. This is the sinking of the continental shelf and the rising of the oceans as the land masses rearrange themselves. Such rearrangement naturally causes fundamental changes in chemistry, biology, geology, climate and the like, all of which would have far-reaching effects on all forms of life on earth.

Moreover, references in the BHAGAVAD GITA (10,6) and the VISNNU PURANA (1,3) indicate that each Manvantara has its own group of Saptarishis ("seven seers") or functionaries for regulating the operation of Dharma (the "world order" or law) and maintaining the world. With the change of a Manu ("law-giver") at the conclusion of a Manvantara, other functionaries of the universe, such as tne seven seers, gods, Indra, and the sons of Manu also change. Thus, "all the creatures in the world which have descended from the Creator" (BHAGVAD GITA 10,6) also ehange.

Just as modern scientists describe their theories through the symbolism of mathematics, the vedic sages described their intuitive revelations of the forces of nature by the use of names of symbolic deities. Swami Dayananda Saraswati cut through the

(Continued on Page 15)

Health by Homoeopathy

S. C. Pathak

I. Influenza, Common Cold and Cough

The Common cold, also known as acute coryza, is an inflammation of upper respiratory tract caused by infection with virus. It occurs more often than other diseases. A person suffers three times in a year on an average. A cold usually lasts from three to ten days. The patient feels misearable for the first three days or so.

The first signs of a cold are a feeling of soreness of the throat and congestion of the nasal passage. Although the disease normally begins in the nose and throat, it effects all parts of the body. Its usual symptoms are a running nose, sneezing, rise in the body temperature, headache, sore throat, chill, aches and pains in the body and loss of appetite. The skin around the nostrils may become sore.

The common cold results from exposure to virus. Its intensity will, however, depend upon the state of health of the person and environmental factors. Lowered vitality, allergic disorders of the nose and throat, chilling of the body, lack of sleep, depression, fatigue and factors such as sudden changes in atmospheric temperature, dust and other irritating inhalations are important contributory causes for the development of a cold.

The real cause of a cold, however, is the toxic condition of the body brought about by wrong feeding habits, such as excessive intake of starch, carbohydrates, proteins and other acid forming foods. A cold is, therefore, nature's simplest way of expelling toxic wastes from the human system. The duration of the cold will depend on the amount of poisons accumulated in the body and the rapidity with which they are expelled.

Caution. In children, if the cough is dry and mucus is produced with noisy laboured breathing, it is likely to be CROUP. If coughing is violent and sounds more like crowing with phlegm, it is an indication of whooping cough. Measles is yet another ailment affecting children which is accompanied by cough.

Cough particularly due to cold, is not dangerous, but any other persisting and

exhausting cough accompanied by hoarseness of voice, pain in the chest, breathlessness, fever, fatigue and weight loss should be taken seriously and treated by a doctor.

In adults, a dry persistent cough without any phlegm is an indication that the patient is suffering from bronchitis, pneumonia or heart disease. It may seem strange that heart failures can cause coughing. So also when the left side of the heart is enlarged and, therefore, unable to propel blood at a normal rate causing its stagnation in the lung tissues. The fluid portion of the blood then seeps into the tiny air passages of the lungs, which in turn trigger off the coughing mechanism.

In the asthma without infection the sputum is white and frothy. Blood stained sputum may indicate pneumonia, TB or lung cancer. Coughing that becomes painful may indicate development of pluerisy; but it is much more common due to strain of the chest by persistant coughing.

Diagoosing the exact cause of common cold and treating it homoeopathically involves careful study of the nature of cough whether it is dry or productive when aggravated, which part of the day it is worse, whether it worsens during or after eating or while talking or laughing, or whether it is brought on by exertion, or on entering a warm or cold room etc. It may be hacking, hollow, barking, whistling or wheezing. Cough can be acute or chronic. Chronic cough should not be treated through self-medication; but needs a constitutional remedy under the attention of a competent homoeopathic doctor.

Remedies

Bryonia (30,200). For dry spasmodic cough which worsens at night after entering a warm room or after eating or drinking. Cough produces a pain in the chest and shakes the whole body causing the patient to hold the sides of his chest while coughing. This drug is a powerful remedy for pluerisy. The cough is accompanied by bursting headache. The expectoration is scanty, tough and sometimes bloody.

Bryonia is used in Catarrh. Bronchial catarrh or coryza with fever and much sneezing, especially early in the morning, inflammation and catarrh of the throat and laryinx, hoarseness, dry cough, short of breathing, sneezing, stitching in the chest, pain in the fore head.

Arsenic AlB (6,30,200). Profuse discharge of a thin, burning, corrosive matter from the nose, which makes the nose sore, flow of tears, lassitude, great prostration, pain in the nostrils, or obstruction and dryness of the nose at night, beating headache, worse at night on lying down or in the damp air. Ameliorated by heat. This remedy corresponds well to patients who are rarely without a cold with symptoms of watery discharge and sneezing.

Gelsmium (3,30,200). Influenza with much fever, congestion to the head, watery discharge from the nose, soreness in the throat and chest, cough, hoarseness, feeling of rawness and soreness in the throat and chest. This remedy is useful in the early stages of cold in the head. Colds brought on by relaxing warm wheather indicate Gelsmium, hence it seems to be the most useful in spring and summer wheather and suits well to some epidemic colds. There is a predisposition to take cold on any change of weather. It is specially useful in influenza with fever. It is a remedy which should be used early in the cold. During epidemics of influenzas in the town, mixture of Arseinc Alb 30 and Gelesmium 30 taken thrice a day, will often work as prophylactic.

Hepar Sulphur (30,200). For dry cough which worsens during cold and dry weather or even with a slight draught. There is an irritating, cough with loss of voice. A slightly cold air worsens the cough.

Eucalyptus Globs (6,30). Influenza, with severse pain in the forehead, rush of blood to the forehead, fever, thirst, full pulse. Accelerated breathing, fatigue and feeling of lameness in the limbs, sleeplessness, vertigo, weak sight, diarrhoea.

Aconite Nap (30,200). Cough in the beginning after catching a cold in dry, cold air. Violent dry, hard, painful, wheezing or whistling, cough with feverish heat, most severse at night, burning pains, tickling in the windpipe with little or difficult expectoration or expectoration tinged with blood, and sometimes pain in the chest and difficult breathing. Sore throat, burning pain in the laryinx, restlessness, flushed face, headache, thirst, dry heat of the skin, great heat in the head, scanty high coloured urine.

Belladona (30,200). Useful when there is much inflammation, fever, pain and contraction in the throat, rush of blood to the head, pain in the head.

Rumex (30,200). For incessant tickling in the throat pit which causes sough. The cough is dry and prevents sleep. It worsens when changing from a warm air atmosphere to a cold one.

Causticum (30,200). For cough with raw soreness of the chest with scanty expectoration which must be swallowed. While coughing there is a pain in the hip and patient coughs till he takes a drink of cold water which brings relief.

Kali Bichronicum (30,200). There is a metallic hacking cough with profuse yellow expectoration. The sputum is very glutinous and sticky which comes out in tough stringy and tenacious mass.

Allium Cepa (30,200). One of the best remedies for cold in the head. The discharge is profuse, thin and acrid with great smarting in the nose and eyes. The edges of the eye lids burn and the eyes are red and sensitive to light. The nasal discharge is thin and flows constantly and there is prolonged sneezing.

Mercurious Sol (30,200). Hoarse dry fatiguing cough, with watery or bloody discharge of the nose, soreness of nostrils. Dry cough worst towards evening or in the night which exhausts the patient. Tickling cough before falling asleep, with sensation of burning and soreness in the throat, cough increased by talking. Shooting pains in the chest. Abundant prespiration at night.

Camphora (Q) It should be used in mother tincture form in first stage of cold in the head when nose is stopped up and is dry. It will often check an incipient cold when the chill is first felt and is a useful remedy in chronic or rather paroxysmal coryzas which occur upon every change of weather. The patient feels chilly, frontal sinuses involved, dull headache. Increased secretion of watery mucus from nose, with or without sneezing.

Antimonium Tart (30,200). In the beginning of whooping cough, to cut short the disease. Cough with severse rattling of mucus in the chest and throat. The throat seems to be choked with mucus. Difficult breathing, improved after expectoration of mucus. Loss of strenghth, great weakness and impossibility to throw out the mucus.

It is especially of great use in the catarrh of the stomach and bowels when there is fatiguing vomitting and diarrhoea.

Accessory Measures

The only real treatment for colds is proper diet. In the acute stage of the disease when fever is present, the patient should abstain from solid foods and only drink fruit and vegetable juices diluted with water. After the acute condition is over, the patient should gradually embark upon a well balanced diet of three basic food groups, namely seeds, nuts and grains, vegetables and fruits. It is advisable to avoid meat, fish, eggs, cheese and starchy foods for a few days.

Lime is the most important among the many home remedies for common cold. It is highly beneficial in all types of colds and fevers. It should be taken well diluted. Vitamin C rich lime juice increases resistance, decreases toxity and reduces the duration of illness. Lime juice should be diluted in a glass of warm water and a teaspoonful of honey should be added to it. It forms an ideal remedy for cold and dry cough.

Tumeric, with its anticeptic properties is an effective remedy for colds and throat irritations. Half a teaspoonful of tumeric powder mixed in a cup of warm milk is a useful prescription for these conditions.

Hot concoctions of garlic, ginger, and tamarind black pepper combine are useful in common cold and will bring quicker relief. Other useful measures are sun-bath, fresh air and deep breathing, brisks walks, sound sleep, adjustment of one's clothes and habits to the requirements of the season so as to nullify the effects of weather fluctuations. ✰

Vedic New Year Day

The Christian time starts 1989 years and the Muslim one 1489 years back, while the Hindu time starts from the day the world was created. It is only the followers of Vedic Religion who have this knowledge of the time of creation. Even now, while performing great Yajnas, they chant a Sankalpa that keeps a day-to-day account of this Universal time. According to this calculation the world has passed 1972949090 years since it was created. The day it came into being and the life started on it is called Yugaadi-Yuga+Aadi (the beginning of the Yuga). There are four Yugas-namely, Satayuga, Tretaa, Dwapar and Kali. 1728000 years make a Satayuga, 1296000 years a Tretaa, 864000 years a Dwaapara and 432000 years a Kali. All these four yugas combined are called one Chaturyugi that is made of 4320000 years. This year Yugadi fell on April 7, and was celebrated all over India. It is also called NAVASAMVATSA-ROTSAVA. Till this date in the present creation the humanity has passed through 27 Chaturyugis, and is running through the 28th one. In the present Chaturyugi, too, we have come through Satyuga, Tretaa and Dwaapara. As per Vedic history Ramayana is the story of Tretaa while Lord Krishna was there during the last days of Dwaapara. The running Yuga is Kali and we have already passed through 5089 years of this Yuga. The current one is 5090th year of Kaliyuga. We have to go 426910 years more to enter into Satayuga or Kritayuga of the 29th chaturyugi.

According to Vedic Jyotish (astrology) the Universal time, too, is divided in days and nights. The period of the existence of the world or creation is termed as a Divine Day and that of the dissolution or annihilation is called a Divine Night. Such 30 Divine Days (Day and Night combined-called Brahmadinam in Sanskrit) make one Divine Month. Such 12 Divine Months make one Divine Year. The difference between a human year and a Divine Year is at the level of the duration of the day and night. One human day is of 24 hours (which, now, the scientists are suggesting to change to a metric day comprising of only 10 hours, made of 100 minutes per hour and 100 seconds per minute), while a Divine Day is of 8640 million years. Out of this time 4320 million years make a Divine Day and another 4320 years make a Divine Night.

One Divine Day of 4320 million years is divided into 14 Manvantaras, a name given with reference to 14 Manus. Every Manvantara is comprised of 72 Chaturyugis, thus one Divine Day is comprised of 1000 Chaturyugis. The night, too, is made of

1008 Chaturyugis. The present Manavantra is named after Vaivasvata Manu the 7th in the series.

That is to say, once God creates the Universe it is maintained for 4320 million years or 1008 Chaturyugis. There may be small changes and variations i.e., some destructions and new appearances-here and there during this period, but the world is never completely destroyed. For example-as it has been fully established now, some 200 million years back there was a big turmoil. Before that change, the continents of Africa, South America, Arabia, Australia and India were all cumbined together. The central point of this vast land was Antarctic. This was named 'PAINJIA'. Then it started drifting apart and was divided into two parts-south and north. The northern part was called 'LAURASIA' and the southern one 'GONDAVA' land. The gap between these two parts was filled with water. Then, again the portions in these two parts started drifting which resulted in forming various continents like India, Africa, etc. The total annihilation of the world comes only after 4320 million years (one Brahmadinam). and just like a human day is followed by night and the night by day, even so, the creation (SRISHTI) is followed by annihilation (PRALAYA) and the annihilation by creation. This is a chain of Days and Nights that never has no beginning or end.

(Coustesy : Arya Samaj, Landon Newsletter)

(*Continued from Page 9*)

symbolism of the ancient texts to reveal the true word-meaning in a form understandable to modern scholars and scientists. He has shown that these symbolic functionaries represent fundamental functions of nature : chemical, electrical, biological, climactic, and so forth. The SCIENTIFIC AMERICAN article lends credence to Swami Dayananda's belief, namely, that the VEDAS contain truths of science as well as truths of religion, and that the VEDAS contain other truths of a science that the modern world does not at all possess.

Moreover, Vedic predictions were made at an intuitive level, many thousands of years before the development of current forms of scientific instrumentation. The Vedic sages were well aware of the cycles of nature which were much longer than man's own existence on this planet. This shows the depth and breadth of vedic science and further proves Swami Dayananda's view that "even the most recent inventions of modern science were alluded to in the VEDAS."

(*With this articale we conclude the present series—Editor*)

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Deepmalika

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Amid the encircling gloom,
Man is bewildered and suffocated,
Singing and dancing outside,
Weeping in the dark,
Preaching religion,
Yet committing crimes,
Busy in misdeeds,
That are concealed,
Uttering himself godly,
Leaving the life-partner,
Just for a handful of silver and gold,
Creating a gulf,
Between man and man,
Becoming the slave of time,
Spreading darkness within,
Cherishing
The artificial gold,
Forgetting Lord Rama,
Sita and Laxman,
Can we truly celebrate,
The festival of light,
By lighting,
These earthen-lamps ?

Dayananda Sarasvati's Eschatological Doctrine

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Dayananda Sarasvati's final[1] doctrine of *moksha* was startingly different from that found in the whole Hindu tradition, and he was well aware of that fact. In the ninth chapter of his *Satyarth Prakash*[2] 'the objector' quoted scripture to support his claim that 'once the *jivas* have attained *maksha* they never again return to the misery of the cycle of life and death', and continued that 'such is the belief of all the world and of all authors. Dayananda did not deny that he was correct in the latter, but firmly stated that such a doctrine was unacceptable.[3] He supported this affirmation by reference to Vedic texts, and by arguments from reason. In this article we want to explore in detail the latter. The Swami referred to the arguments in many places in his *magnum opus*. He tackled it from various angles and was consciously intent on giving his many elaborations an internal logic that was unassailable. The exploration of his various arguments will result in a complete picture of his extraordinary doctrine of eschatology.

The best starting point of this essay is the careful definition of *moksha* given by Dayananda in his statement of beliefs at the end of his *Satyarth Prakash* ;

> *Moksha* means the following : to be delivered from all suffering, and free from all bonds, to move about at one's will in the all-pervading Lord and his creation, and to return back after a definite time to the world of transmigration having enjoyed the bliss of *moksha*.[4]

The most striking element of this definition is that *moksha* is not eternal. In fact it is of very long duration and extends over a *mahakalpa*, one hundred years of Brahma, one day of whom lasts no less than 8,640 million years.[5]

The first series of arguments Dayananda put forward to prove the limited nature of *moksha* has to do with the nature of the spirit of man, the *jiva* :

> First of all the powers of the *jiva*, its bodily instruments and its means are all

> limited; how then can its result be unlimited? The *jivas* do not possess the limitless power, means and activity for enjoying infinite bliss. Therefore, they are unable to enjoy infinite bliss. The result cannot be eternal if the means to achieve it are finite.[6]

The basic argument is that the *jiva* is finite. This is then applied in two ways : the *jiva's* power of action is limited, and 'therefore' cannot achieve with such limited means an unlimited result; secondly, for the same reason the *jiva* could actually not experience unlimited bliss. There are a number of ramifications to this argument, which will be unravelled as the essay proceeds.

The question of the activity of the *jiva* is at the core of Dayananda's conception. 'The relation between the *jiva* and activity is one of inseparable inherence'.[7] 'Since this connection with activity is from eternity, the *jiva* can never be released from it'.[8] The power of action was one that was also inherent in the Lord : 'He possesses infinite power, infinite knowledge, and infinite activity. In Him they are natural and innate. If He were without activity, he could not cause the creation, continuation and dissolution of the universe. Therefore, as he is all-pervading consciousness, he also possesses activity'.[9] Since in God and the *jiva* action is innate, it is also eternal. However, there are two ways in which 'eternal' may be understood. God and the soul are both eternal by nature, they are eternal substances. But God's creative activity is eternal *pravah se*, by flow, by rhythm : creation and dissolution follow each other in endless alternation.[10] Although any particular creation has a beginning and an end, the cycle of creation-dissolution is an eternal process. 'The *jiva's* activity also is eternal *pravah rup se*, by rhythm.'[11] This rhythm refers to the alternation of bondage and liberation : 'bondage and liberation are essentially correlated, and one always necessarily evokes the other';[12] they follow each other in endless succession.

Dayananda's basic argument (since man's power is limited, his action cannot have an infinite result, and, therefore, *moksha* must be limited) implies that *moksha* is a result of man's actions. What kind of actions does he specifically refer to? He lists them clearly at the end of his *Satyarth Prakash* :

> The means to achieve *moksha* are; the worship of God, i.e., the practice of yoga, the performance of acts according to *dharma*, the acquisition of knowledge through the practice of *brahmacharya,* the interaction with wise and learned men, the pursuit of truth, purity of thought, the active striving for the four aims of his life, etc.[13]

The common denominator of this list is that all items referred to describe some kind of moral action. This is confirmed by the longer answer in Chapter IX to the question 'What are the means for obtaining salvation'? The summary answer is *dharmacharan*, the practice of *dharma*, and various activities are listed in detail.[14]

This exclusive stress on moral action alone as the means for attaining *moksha* distinguishes Dayananda's doctrine from other theologies, a fact of which he was clearly aware. In this context he frequently attacked the doctrines of those he called the Neo-Vedantins. The objector put the Vedantine doctrine as follows :

> The *jiva* is *brahman*. Hence it follows that in reality it is never veiled, it never is born; it is not really in bondage, it does not use means for its emancipation, does not desire to be liberated, and in fact is never freed. Because, how can there be *moksha* if in final instance it was never in bondage ?[15]

Dayananda immediately refuted the very core of that doctrine : that the spirit of man is a pure witness, identical with *brahman*, and that its involvement in the world of bondage and liberation is only an illusion that can be removed simply by the realization that *atman* and *brahman* are identical. The main thrust of the Swami's attack is that the *jiva* is not identical with the absolute, and that it is a doer of deeds. The realization of the identity of *atman* and *brahman* cannot achieve any result, because it is itself only an illusion. The *jiva* is not just a witness of deeds, but a doer and enjoyer. Only the Lord is a pure witness of its deeds. The *jiva* is an active agent, it is completely immersed in action.'[16]

Whereas the Neo-Vedantins believed that the identity of *atman* and *brahman* was eternal, the Jains believed, according to Dayananda, that the *jiva* could gradally free itself completely from the contamination of matter and of *karma* and thus attain divinity the same way their Tirthankaras did. Dayananda's retort is simple : 'What is limited in space and in knowledge can never become all-pervading and omniscient. The *jiva's* nature is to be limited in space, in attributes and in activity'.[17] It is in the context of Jainism that Dayananda gives particular stress to his doctrine that even in *moksha* the *jiva* remains active, and therefore subject to the consequences of its actions.

> Clothes are soiled by dirt which is removed by washing, and again dirt gets into them. In the same way the *jiva* is affected by the consequences of its actions (of an immoral nature), and it is purified by conduct (of a moral kind). If you believe that the *jiva* becomes contaminated when the causes of contamination are in operation, then you must also accept for certain that a liberated soul may become bound again just like a bound soul may become liberted. Because just like certain causes may cause contamination to be removed, in the same way certain causes will make the contamination take effect again. Therefore, believe that the *jiva* has been eternally subject to bondage and liberation in a rhythmic fashion : neither condition is by itself eternal...[18]

The 'certain causes' that effect both bondage and liberation are the actions (moral or immoral) of man; since man's activity is inherent in his nature, and persists even in *moksha*, the causes of bondage remain present and effective.

The enormous stress Dayananada puts on the doctrine that man's moral action is

the only means for obtaining *moksha*, raises the question how the Lord is involved in the process of liberation. As we have seen, activity belongs to God's nature. When on that subject, Dayananda mostly refers to God's activity in the creation, sustenance, and dissolution of the universe and all it holds. He refers to two more activities of God, and these have to do with the process of emancipation : He is the dispenser of the *Vedas* and the continuous source of justice. Dayananda considered the revelation of the *Vedas* as necessary for the process of emancipation, because by his own powers man was not able to rise to that knowledge : 'During the period of dissolution, the *jivas* became devoid of knowledge, unlike God'.[19] They need revelation, which is bestowed on them by God *kripa karke*, 'out of kindness'.[20] However, nowhere is it suggested that the knowledge of the *Vedas* by itself causes emancipation; only action illumined by that necessary knowledge, actively acquired, can produce *moksha*.

God is actively involved in the process of emancipation in yet another way, by administering His law of justice. Whatever action man performs most of necessity find its fruit, —and the highest fruit of man's activity is the reward of *moksha*. Dayananda fiercely denounced the Jain doctrine that the law of *karma* works autonomously and does not require the existence of the Lord. 'Just as intoxication naturally arises from taking alcohol, so does the fruit of the deed arise from the action. There is no need for another power to cause the effect'.[21] Dayananda answered :

> There is need for a third, namely the Lord, to effect the combination of actions with their results. Inert substances cannot arrange combinations that are according to a strict law. *Jivas* have limited knowledge and cannot by themselves arrange the fruits of their deeds. Thus, it is demonstrated that the system of reward and punishment according to deeds cannot operate without the laws of nature established by God himself.[22]

That law of retribution established and administered by God allows no exceptions. God established the law and consistently operates within it : that is why the very concept of 'forgiveness of sins' was anathema to the Swami. In the thirteenth chapter of his *Satyarth Prakash* he repeatedly branded the Christian doctrine of forgiveness of sin as contradictory to God's infinite justice, and as an incentive for yet more immorality. This concept of divine justice was also used as an argument against the eternity of *moksha* : 'If the Lord bestowed an infinite reward for finite actions, then His justice would be destroyed'.[23] This role of God as dispenser of justice is completely circumscribed by the inexorable law of retribution which he has established and administers : in final instance the just reward will be according to man's moral action only.

Dayananda's concise argument for the limits of *mokska* contained another facet we will now concentrate upon : 'The *jivas* do not possess the limitless power, means and activity for enjoying infinite bliss'.[24] He makes it quite clear that 'even in *moksha* the

jiva, though purified, remains by nature limited in knowledge, attributes, and activity; it can never become equal to the Lord.'[25] Once it is established the *moksha* does not change the limited nature of the *jiva*, one may ask, 'How does the *jiva* enjoy the bliss of emancipation' ?[26] Dayananda's answer is that all its powers remain as before, except that it sheds the physical body.[27] Later on he explains in detail the 'four bodies' that surround the *jiva* like sheaths. The gross physical body is the outermost sheath, composed of matter in its gross form, which disintegrates into its components at the time of death.

The next sheath is the 'subtle body' (*suksma-sharir*), which is composed of 'subtle matter', constituting the inner senses, and it also contains the natural attributes of the *jiva*. The third sheath is the *karma-sharir*, the causal body, which 'consists of *prakriti*, all-pervading and the same for all the *jivas*'.[28] Dayananda here obviously used the Samkhya categories, wherein the cosmic principles of *buddhi* (mind), *ahamkara* (individuation), and *manas* (sense-coordination) are conceived as universal principles which emerge from the dormant *prakriti* before concrete beings evolve. The two latter sheaths are clearly all still part of the *prakriti* aspect of the universe, and as such represent the natural powers of the *jiva*, carriers of its physical, sensory and intellectual potential.

The *turiya* body, the forth, is the one 'through which the *jivas* are absorbed in the all-blissful Lord by the trance of *samadhi*. The great power of this pure body, developed by the practice of *samadhi*, is of great help in the enjoyment of *moksha*'.[29] This power or body of trance is again a natural power, which man can refine and develop through the practice of yogic contemplation. Dayananda consistently refused to accept that *moksha* in any way added anything to the natural power of man, or transformed him into a supernatural being. When considering the highest level of *moksha* proposed by the *Puranas*, namely *sayujya*, 'intimate union with God', he stated, 'that is self-evident; since the *jivas* are inhabited by the all-pervading Lord, they are united with Him.'[30] Elsewhere he stressed that 'Just as one cannot acquire the advantages of knowledge without study, similarly one cannot contemplate the Lord without the practice of yoga and the development of knowledge';[31] and, 'The *jiva* that *makes* its qualities, deeds and nature similar to God's, that *jiva* can speak of its unity and harmony with the Lord'.[32] Dayananda made it thus crystal clear that in his opinion *moksha* did not in any way change the natural powers or nature of the *jiva*. The only differences between the *jiva* in the state of emancipation and in its bondage is that the *jiva* is free from its gross body, and that its purification allows full expansion of its knowledge and bliss.

Dayananda's continuous insistence on the finiteness of the *jiva* and its powers even in *moksha* led him to use an argument that puts the finite nature of the *jiva* in stark perspective. The following is yet another argument for the finiteness of *moksha* :

Without experiencing misery there can be no experience of joy; just as if there were

> no bitter flavour how could there be sweetness, and if there were no sweetness what then would one call bitterness. It is by the very opposition of tastes that the experience of both arises. The man who goes on eating and drinking sweet things only, he cannot have as much pleasure as the one who enjoys all kinds of tastes.[33]

In other words, the play of opposites, night-day, hatred-love. misery-joy, is part and parcel of the very nature of *prakriti*; since the *jiva* in the state of *moksha* remains limited and *prakritic*, it remains also subject to that play of opposites. The joy of the liberated soul cannot be perfect, it needs the opposite simply to exist, because however purified it may be, its intimate connection with *prakritic* forces makes it susceptible to the play of the *gunas*.

This brings us to the question what exactly does the bliss of *moksha* consist of? Dayananda gave the following description :

> The liberated *jiva* roams about at will in the boundless all-pervading Lord, contemplates the whole universe with pure knowledge, meets other liberated *jivas*. Aware of all the laws of nature in their orderly operation, he roams about in all worlds visible and invisible. Whatever objects it comes across, it contemplates. The more its knowledge grows, the greater its bliss.[34]

The most striking aspect of this description is the cosmic nature of the experience of *moksha*. Liberated from the confines of the gross body, the *jiva* acquires the freedom to use its subtle bodies to the fullest extent, and finds great pleasure in exploring the universe. It is, however, not all-pervading like the Lord, but moves around at will : there is movement and change. There is also communication with the other emancipated *jivas*. Naturally, as we mentioned earlier, *moksha* also entails the contemplation of the Lord.

This cosmic aspect of *moksha* also transpires from other arguments proposed by the Swami : 'If no *jiva* did return to the world from *moksha*, then this world would become devoid of them'.[35] This problem of the gradual emptying of the world cannot be avoided in a system where a limited number of souls wander through an endless rhythm of creations, from which some keep escaping into *maksha*. The Jains were aware of the problem and had devised their own complex solution of continuous supply.[36] In fact the Ajivikas had solved the problem by their construct of *mandala-moksha*.[37] Dayananda refused to accept the objector's solution of a regular new creation of *jivas* by God because of his fundamental principle that 'what has a beginning must also have an end', which whold mean that the *jivas* became non-eternal.[38] At this stage Dayananda added another argument as follows : '*In the place of moksha*, there will be excessive hustle and bustle because there will be a lot of arrivals but no departures, and there will be no limit to the population growth'.[39] This is a strange argument, but it has a rough logic to it : if *moksha* is a cosmic state, and the emancipated *jivas* are endowed with (even subtle) bodies, and move about in a limited cosmos, eventually problems of space must emerge.

A similar logic pertains to the argument that eternal *moksha* would eventually depopulate the world. But both arguments reinforce Dayananda's cosmic approach.

This analysis of Dayananda's eschatology has brought into focus some of his most basic convictions. In his own conception of *moksha* he is constantly intent on avoiding two extremes which he found both in Hinduism and in other religions. On the one hand there was the divinization of man, which he found mainly in the Vedanta and in Jainism. To Dayananda pure monotheism was crucially important and any identification of man and God had to be strictly denied. On the other hand, he rejected those beliefs, Puranic, Christian, and Islamic, which to him seemed to proclaim a limited physical heavenly paradise providing the sinful pleasures of the flesh. He thought this conception to be beyond contempt.[40]

His effort in avoiding these two extremes clarifies his own concept of 'cosmic' *moksha*. Only the continuing cosmic nature of man could guarantee that he would not become divinized, or lose himself in the absolute. The cosmic dimension of his being was the essential limiting factor of his nature. However, cosmic *moksha* should not degenerate into an earthly paradise of physical pleasures. At the time of emancipation man sheds his physical body, and through his subtle body he is able to gain the freedom of the whole cosmos and enjoy it fully through his spiritual powers at the same time enjoying the intimate knowledge of God. The concept of the essential limitation of man through his cosmic nature was so important to the Swami that he accepted what he saw as its inevitable logical consequence, the limited duration of *moksha* itself, even when it meant contradicting the universal doctrine of Hinduism.

The Swami's eschatological doctrine brings into the limelight another of his most basic convictions. He tirelessly denounced what he saw in other religions as shortcuts to salvation. The faith of Christians and other doctrine of the forgiveness of sins, intuitive realization of the identity of *brahman* and *atman* of the Vedantins, the various *bhakti* practices of the Vaishnavites, were all presented as sure and easy paths to salvation. This was anathema to Dayananda. To him there was only one type of action which could earn that highest fruit of *moksha* : the moral action of man, *dharmachar*, governed by reason and duly assessed by the law of divine justice and retribution. Since to the Swami human action is finite, it could not earn infinite *moksha* : emancipation must needs be temporary, and man's movement from bondage to emancipation and back to bondage must be eternally rhythmical.

Thus Dayananda's eschatological doctrine presents an internally logical structure, and emphasises his concept of pure monotheism, and also his own view of the essential nobility of man as a being fundamentally involved in the cosmos and capable of achieving the highest goal by dint of moral action.

NOTES

1. For the development of Dayananda's concept of *moksha* cf. J. Jordens, 'Dayananda Sarasvati and Vedanta : A comparison of the first and second editions of his Satyarth

Prakash', *The Indian Economic and Social History Review*, Vol. IX, No. 4, 1972, pp. 367-379.

2. We refer to the best edition of the *Satyarth Prahash* available, that edited by Y. Mimamsak, and published at Sonipat in 1972. All translations are our own. We will simply quote S.P., p.x.
3. S. P., p. 356-7.
4. Ibid., p. 923.
5. Ibid., p. 356.
6. Ibid., p. 357.
7. Ibid., p. 659.
8. Ibid., p. 661.
9. Ibid., p. 273.
10. Ibid., p. 330.
11. Ibid., p. 581.
12. Ibid., p. 646.
13. Ibid., p. 623.
14. Ibid., p. 359.
15. Ibid., p. 354.
16. Ibid., p. 346.
17. Ibid., p. 639.
18. Ibid., p. 659.
19. Ibid., p. 299.
20. Ibid., p. 302.
21. Ibid., p. 660.
22. Ibid., p. 661.
23. Ibid., p. 357.
24. Ibid., p. 357.
25. Ibid., p. 358.
26. Ibid., p. 350.
27. Ibid., p. 351.
28. Ibid., p. 360.
29. Ibidem.
30. Ibid, p. 365.
31. Ibid., p. 639.
32. Ibid., p. 283.
33. Ibid., p. 357.
34. Ibid., p. 372.
35. Ibid, p. 357.
36. Cf. S. Radhakrishnan, *Indian Philosophy*, Vol. I, New York, 1958, p. 322.
37. The doctrine of the Ajivikas was forgotten for ten centuries, and Dayananda could not have been aware of it. For that doctrine cf. A.L. Basham, *History and Doctrines af the Ajivihas*, London, 1951, p. 259.
38. S.P., p. 357.
39. Ibidem.
40. Cf. S.P., Chapters XI, XIII and XIV, *passim*.

☆

NOBLE THOUGHTS

WISE

We can only give
When we are in the company
of the Wise.

If we court the wicked in the mind
We will have no time
to share the Divine.

If we invite the wicked
into our heart,
the light of Wisdom
will soon depart.

Only by living
in the company of the Wise,
with no thought
of 'me' 'me' 'my',
can the Heart in Devotion
continue to rise.

We cannot dispel the mental commotion
by taking flight and running away.
The only way is to stay in motion
of Service and Devotion,
Giving and Living
in the company of the Wise.

☆ ☆ ☆

"ON RIGHT ACTION"

* Wisdom brings a fresh outlook to life every day.
* Get up each day with joy.
* Have great love for the highest ideals, and put them into practice.
* Turn your positive thoughts into positive actlons.
* Common sense is wisdom applied to life.
* A wise man sees the consequences of his thought and action before the fact.
* When we do good deeds, there is nothing to regret.
* Worry destroys effort.
* Good action overcomes worry.
* Laziness is no picnic. It invites disease, unhappiness, and misfortune.
* It is each human being's duty to maintain : Health, Excellence, and Peace of Mind.
* Man is known by his actions, attitudes, and habits.
* You become great by doing even small things well.
* Good work is its own reward.
* If we want to gain the benefit of doing good actions, we have to do them energetically and enthusiastically.

Dr. T.R. Khanna, U.S.A.

Letter to the Editor

Sir,

This has reference to Shri Amar Joshi's letter, appearing in "Times of India" (dated 10th August 89), wherein he has said that Mr. Shahabuddin is trying to emulate Mr. Jinnah.

To me, it is not a faithful portrayal of late Quaid-e-Azam Jinnah, who never concealed his identity as a Muslim and an architect of Pakistan for a single moment. He was an honest politician. On the other hand, Mr. Shahabuddin is not so honest in his objectives. He never comes in the open as a Muslim-fundamentalist or a Pan-Islamist in his political game to achieve his aim. On the one hand, he plays the Muslim card and on the other he tries to mislead non-Muslims on a secular platform.

Mr. Shahabuddin stands at a common platform with Syed Abdulla Bukhari, Imam of Jama Masjid and shares deliberations with Muslim League, Ittihad-ul-Musalmeen, MUF of J&K and all reactionary elements of Congress, and political parties to raise the Muslim issues. Thus, he had mustered enough strength to get scrapped Muslim Women's Bill to perpetuate legal rule over Muslim Women-hood (5 crores) by men.

In U.K., U.S.A., Fiji, S.A. etc. nowhere separate Muslim personal laws have been enacted and Muslims are governed by the uniform civil code. In India, as the political parties are mainly concerned in grabbing political power, they appease or woo Muslims to catch their votes enmass at the cost of nationalism and secularism.

The media calls him as Janta leader, though he is really a Muslim leader, not sharing any common heritage with non-Muslim Indians. As circumstances provide him opportunity to work in India for Muslim Brother-hood, he calls himself not Indian or Indian Muslim, but a Muslim Indian. He considers himself a muslim first and a muslim last. In order to evade the election commission's prerogatives to fight as a political party, he recently formed his 'Insaf Party', which has no representative of Hindu, Buddhist and Christian minorities in Punjab, J & K aod other N.E. regions.

Yours,

Sd/ B.D. Snatak
C.I.S. (Retd.)
C-4B/332-B, Janakpuri
New Delhi (Telephone : 554732)

NEWS AND VIEWS

World Hindu Population

1. **U.S.A.** (553,000)

America sports a variety : its first nadi shastra reader, dozens of new temples, huge Hindu conferences, meditation groups in the Pentagon and Green Berets and scandals in several Hindu organizations. "Dot-buster" anti-Hindu violence is met with worldwide protests.

Twenty-five percent of Americans believe in reincarnation.

2. **England** (1,000,000)

"Global Forum" of world spiritual and political leaders addressing the future of mankind was held in Oxford.

3. **Canada** (53,000)

Hindu population increased through immigration and acceptance of refugees from Shri Lanka. Dozens of Hindu temples are planned.

4. **Trinidad & Tobago** (269,000)

Hindus create a missionary training school. Law passed allowing use of the Bhagvad Gita for oath taking.

5. **Surinam** (10,000)

This tiny South American nation, formerly a Dutch colony, elected a Hindu president. Mass Hindu exit to Netherlands ends.

6. **Netherlands** (125,000)

A Hindu Conference held in Holland brought together Europe's Hindu leaders. The country's large Hindu population is looking to improve its future, having just opened their first Hindu school.

7. **Kenya** (137,000)

An all-Africa Hindu conference helps Hindus determine their future in this nation. Devotees complete a US$ 5.4 million temple and begin a religious education program for the schools.

8. **South Africa** (570,000)

Previously on the sidelines of the apartheid conflict attacks on Hindus in 1985 worried many. Still, religious organizations have continued and expanded their work.

9. **Reunion** (250,000 **of India origin**)

Technically Roman catholic, those of Indian descent in this French state now seek a return to their ancestral roots and religion.

10. **Mauritius** (446,700)

One of only two countries ruled by Hindus, Mauritius withstood threats from both Christian missionaries and communist infiltration as a Hindu revival takes hold.

11. **Afghanistan** (132,000)

A by-product of the war is ancient Hindu artifacts blasted out of the hillsides by bombs.

12. **Pakistan** (1,078,000)

The death of President Zia and election of Benazir Bhutto to succeed him augurs well for improved treatment of Hindus in Pakistan and relations with India.

13. **Nepal** (12,757,000)

This Hindu Kingdom is home to the newly formed World Hindu Federation which is proving to be a strong voice for Hindus worldwide.

14. **Bangladesh** (10,770,000)

Hindus protest enactment of Islam as state religion and proposed enforcement of Islamic Law.

15. **Indonesia** (2,750,000)

Hindus in Bali open a Hindu Dharma Institute with 2,500 students.

16. **Singapore** (139,000)

Fighting westernization among the youth, the Hindus here have renovated temples and held a successful Asia-Pacific conference.

17. **Malaysia** (1,063,000)

Continued Islaminization worries Hindus; but there is a general religious revival among Hindu sects throughout the nation.

18. Fiji (259,700)

Military coup throws Hindus' future in doubt. World Methodists register objections to proposed conversion campaign by Christians.

19. India (600,238,000)

Udupi meeting of 900 Hindu religious leaders sets tone for India's future as plans are made for asserting Hindu rights through creation of a "Vote bank". The critical Punjab situation deteriorates. R.K. Mission says it is not Hindu. Several religious leaders abdicate their positions. Numerous Hindu organizations finally address the needs of the backward people and work to counter Christian missionary efforts. Environmental concerns come to the fore.

Muslim/Hindu conflict focussed at Rambhoomi.

20. Sri Lanka (2,505,000)

The 6-year old Sri Lanka civil war is one of the major disasters for Hinduism in this decade. Many Hindus have died, temples have been destroyed and religious life has grounded to a halt. There is no end in sight.

Total World Hindu Population=63,50,00,000 (Approx Source : Hinduism Today, Hawai, USA, September 1969).

□ □ □

Prorfessor Vable's lectures at Marshall University (U.S.A.)

Prof. D. Vable, founder Principal of famous Dayanand Post-graduate College, Ajmer and prominent educationist is on a visit to America as a visiting Scholar at Marshall University. His lectures on Indian Culture and Politics were held during the month of September at the Marshall University.

Dr. Alan B Gould provost of the Marshall University has said that they are pleased to have a scholar of Prof. D. Vable's caliber on their campus. His insights will be valuable for his students and the faculty.

He has been provided all the facilities at the University including an Office during this visit.

Prof. Vable had also visited the United States in 1956 and lectured at University of California, Stanford University and Indian University. He also lectured in England and other several countries at that time.

He is an author of several books and numerous articles published in professional journals.

ORGANISING SECRETARY,
Arya Samaj Shiksha Sabha, Ajmer

Indian Influence on Arab Medicine

By Ramsharan Dass Vashishtha, New Delhi

The Arabs had close commercial and cultural relations with the Indians in the pre-Islamic days. Being active traders and adventurous navigators, they traded in Indian commodities with the West. They had built their permanent settlements on the western coast of India which played a laudable role in the interchange of Indo-Arab cultural and intellectual heritage.

It is worth mentioning in this context that in ancient times India was far ahead of the world in science, technology and literature. This is clearly borne out by the fact that Indian exports were highly prized in those days, both in the West and in the East. As a result of the age-old Indo-Arab relations, the Arabs were acquainted with some facts of the rich intellectual heritage of India long before the advent of Islam in this country. It is written in Majma-ul-Musannifin (Vol. I. p. 60) that the Indians are a people of noble ideas and sound brains, who are credited with having made significant researches in mathematics, engineering, medicinal astronomy, science and philosophy.

After the rise of Islam when the Arabs developed a keen sense of intellectual curiosity and a voracious appetite for learning they were but naturally attracted to the intellectual legacy of India, and drew large benefits from it in different branches of knowledge and learning. While Indian's contributions to Arab thought and progress are acknowledged, its contribution to early Arab medicine remains to be introduced to the academic world for a better appreciation of the richness of the ancient Indian legacy.

Prophet Muhammad on Indian Drugs

In pre-Islamic days, medicine among the Arabs was practised on primitive and superstitious lines. Legitimate remedies mingled with magical charms and talismans against the evil eye. But when the Prophet came, he gave so much importance to the maintenance of health as to give it primacy over religion itself. He not only laid down fundamental principles of preventive medicine but. also exhorted his followers to undertake extensive research in the field of medicine. In this connection he himself used a number of Indian drugs and recommended their use to his followers. Of them, qust India (a kind of Indian incense), Zanzabil and Zarirah are well known. He has described the medicinal

properties of qust in the following words : "Treat with this Indian incense, for it has cure for seven diseases; it is to be sniffed by one having throat-trouble, and to be put into one side of the mouth of one suffering from pleurisy (inflammation of the lungs)".

Indian Physicians in Bagdhad

Later on, especially in the Abbasid period, several eminent Indian physieians were invited to the court of Baghdad, the capital of the Abbasid empire, and employed in the State hospitals or in translation works. Some of them were Manakah; Ibn Dahn Salih Bin Bahlah : Kankah; Sinjhal and Shanak.

Manakah is mentioned as a distinguished Indian physician by Ibn Usaybiyan in his famous book Uyunul-anba fi Tabaqat-il-Atibha (Sources of Information on the Classes of Physicians). This is an elaborate collection of some 400 biographies of Arab, Indian and Greek medical men. It is related that once when Harun al-Rashid, the famous Abbasid Caliph (786-809 A.D.) fell seriously ill and his court physician failed to cure him, Manakah was invited from India to treat the Caliph. When he cured him, he was given a high rank and status. He stayed on in Baghdad and contributed a great deal to the development of Arab medicine.

While moving in a market in Baghdad, Manakah is said to have come across a juggler who was displaying his drugs and explaining their medicinal properties. In the course of it he described a certain medicine prepared by him as the panacea for all the diseases of man. Hearing this, the critical Manakah smiled and said if the juggler was an impostor, the Caliph should kill him as the law permits the massacre of such persons. For if he was not killed, he would kill several persons daily. This shows how bold, confident and conscientious he was as a physician.

Ibn Dahan was also invited for the treatment of the above Caliph. He was appointed as the Chief Medical Officer at the prestigious Barmakid Hospital in Baghdad. He assisted in the translation of several Sanskrit works into Arabic.

Indian physicians also flourished in Baghdad and their works were translated into Arabic. A number of Sanskrit books on medicine were also translated.

Translation into Arabic of Sanskrit books on Medicine

The Charak Samhita and Sushruta Samhita were the two major Sanskrit books on medicine that were translated into Arabic. The book Sasru, containing ten chapters on diseases, was translated by Manakah at the instance of Yahya Bin Khalis al-Barmaki. He is also the translator of another book on Indian drugs and herbs. Other minor but important Sanskrit books on medicine translated into Arabic were a small treatise on drugs and herbs, a book on female deseases written by an Indian lady doctor named Rawsa; a book on pregnant women; a treatise on a hundred deseases and their treatment as well as a book on the suspicion of diseases and their effects by Naukishnal. ☆

Improve Thyself

It has often been observed that those who have the most time at their disposal profit by it the least. A single hour in the day steadily given to the study of some really useful subject brings un-expected accumulations of knowledge.

"Know Thyself", said the old philosophy.

"Improve Thyself", says the new.

Our great object in time is not to waste our passions and gifts on the things external that we must leave behind, but that we cultivate within us all that we can carry into the eternal progress beyond.

Self-knowledge is the best knowledge. It is that acquaintance with ourselves which shows us what we are, and what we ought to be in order to our living comfortably and usefully here and happily here-after.

Self-knowledge is best learned by contemplation followed by action. Strive to know your duty and then to do it as best a you can and you will soon discover of what stuff you are made. Believe that man possesses limitless latent faculties and he can draw on them to any extent provided he has the will and courage to do so. Common and lamentable is our self-ignorance. Men ignore their inner faculties, their only self-culture consisting in the case of their bodies. They think only of the stomach, even when they address their words to the soul.

The first step to improvement, whether mental, moral, or religious, is to know oureselves what we are, what for we have come, what is the object of our life and how far are we fulfilling that object. We must know our weaknesses, errors. and sins, and by Divine grace remove them all.

Kanshi Ram Chawla
(Source : Light of Wisdom, U.S.A.)

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Editor : **S. C. Pathak**

Vedic Teachings

GLORIFICATION

OMNIPRESENT LORD

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।
पृथिव्या सप्त धामभिः ॥ [ऋग्वेदः 1-22-16]

TRANSCRIPTION

ATO DEVAA AVANTU NO YATO VISHNURVICAKRAME.
PRTHIVYAAH SAPTA DAAMABHIH. (Rig. 1.22.16)

WORD-MEANING

Oh (DEVAAH) 1 wise men, (AVANTU) protect (NAH) us (ATAH) with that power (YATAH) with which (VISNUH) 2 the Omnipresent God (VICAKRAME) created (the universe) along with (SAPTA+DHAAMABHIH) 3 seven 'dhaamans' (high and low places) (PRTHIVYAAH] of the earth.

ELUCIDATION

Oh you wise men! Know you that 'Visnu' [the Omnipresent God] has made seven types of worlds comprising the earth and other dhaamans [high and low places], for providing an oppurtunity to all living beings, for enjoying the fruits of their good and bad deeds and also for accommodating all other objects of this creation. He has also composed the vast Vedic Lore in seven metres including 'Gaayatrii' and others, for the benefit of the human race. The power with which God has created this universe in which He is ever present, that power He utilises for supporting and protecting us also. Oh wise men of the world, may you also protect us by disseminating amongst us the true import of the Vedic teachings of that Almighty God.

What actually that Visnu is ?

Know Him from this multifarious universe He has created. Him alone should we worship and none else.

[Translated & Edited by Satyanand Shastri, New-Delhi]

1. According to 'Satapatha Braahman' [III, 7,3,10] the learned men called "devaah".
2. According to Nirukta [XII. 18 2] 'VISNU' means "One who is all-pervading".
3. The word 'dhaaman' is derived from the "dhaa [3,U.] to put, to grant, to bear." It means 'planet' "Vedic metre" etc.

Editorial

For Vision Of God–Cleanse Your Mind

The goal of human birth is to seek and attain eternal bliss, so say the Vedas. Our anscient 'Rishis' who had delved deep into this subject have given us their findings born of their own personal experiences. Eternal bliss is that sense or feeling of mind which comes from within when one is freed from bondage of every kind and attains identity of essence with the Supreme Soul. Bondage is caused by the ego. the sense of 'I' and 'Mine' lurking somewhere deep within one's heart.

The means of such liberation is spiritual initiation and the knowledge of Reality (Truth), performance of religious duties (Dharma), practice of Yoga and righteous conduct, etc. Above all this, it is the grace of God which leads man to liberation. The devotee should perform good deeds withont caring or aspiring for spiritual merit or rewards. The evil is to be avoided naturally, out of one's own volition, and not out of fear of consequences. With love for the God and all His creation permeating his whole being, the devotee follows the path of "love and service."

In order to obtain such a bliss our mind should be cleansed of all impurities which include base passions and violent emotions. It has to be achieved through regular spiritual practice with unflinching faith and devotion to God. The mind has to remain quite and tranquil, freed from all unnecessary worries and anxieties born of ignorance. Only a clear mind can perceive the vision of God. Mere learning of scriptures can not produce this state of mind. Learning should not be mistaken for wisdom. Learning is occupied with study of things external to one-self; whereas wisdom comes from within, inspiring man for righteous actions. We should, therefore, try to cleanse the dust of ignorance from our mind, before we can have the vision of God.

S.C. Pathak

Letter to the Editor

Sir,

Briefly, journalism is an occupation connected with the news media. I take it to be a jouney unto a definite goal. Of course, the journey is hazardous, and for that matter life itself is full of hazards. What actually is that goal ? It is the objective presentation of a matter concerning public welfare.

When the presentation goes against the interests of public, or a major section of it, it slips away from journalism. We have discovered such a case at Kayasthagram, in district Karimganj of Assam where the local Administration & others did not allow holding of religions functions within the unused premises of the govt. buildings/institutions at a time when everywhere organisers of the Durga & other pujas had already started preparation for the same as they did in previous years. Every year they go for the pujas with prior permission from the concerned authority and their record does not show anything to the contrary. Perhaps this action was taken in the name of "secularism". But why the permission was not denied during the years gone by ? The matter could have been brought before the administration and others in those years. We simply wonder why permission was refused during this particular year ?

Secularism was not at stake for holding the pujas as it was not for holding Milad, Fateha etc. inside the premises in question. Secularism is not a product of the govt. machinery. It is inherent in the way of life and beliefs of Indians. It was, therefore, possible for Vivekananda to deal at length both with 'Christ the Messenger' and "Buddha the Supreme Lover of the living beings". Ramakrishna had lessons in Islam from a Maulbi, Baba Lokenath read the Koran in Kabul and spent some years in Arabia where he met Fakir Abdul Gafur whom he described as a great Brahmin [one who is devoted to truth, and nothing but truth] in later years. Raja Ram Mohan Roy had mastery over the Koran, and it is Bhai Girish Chandra who translated the Koran into Bengali in 1282 B.C.

Secularism is not to be taught to any Indian by any one else as it is inherent in his thought and actions and none can claim to be its sole custodian. We have it already in our holy scriptures where it is proclaimed "Saa Vidya Yaavimuktaye". Wisdom is that which makes you free from all 'isms' and evils.

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Goodness and Suffering

(Source : Vedant Kesari, Madras)

ARE goodness and suffering interconnected ? Not all good people suffer, it is true. Nor do all who suffer are necessarily good. But if we look around at the world in which we move we do see some sort of a connection between goodness and suffering. If statistics were taken of the people who are suffering-no one, so far as we know, has attempted it yet-ten to one the results would show that the number of good people suffering far exceeds the number of, let us say, the not-so good.

While the merit of being good is generally recognized, people avoid being 'too good'. No one now-a-days questions the belief that if you want to flourish in life, if you want to climb the ladder of success, you have got to compromise. Being too good doesn't help. 'Be practical. Learn how to live in this world,' says the modern man. And his counsel is based on facts of experience or, at least, so it seems. Don't we see the man who is ready to 'adjust' and compromise his principles thriving in life ? Don't we see men who cheat and lie without batting an eyelid rolling in wealth and occupying positions of power ? On the other hand, where are your 'good people' ? Trudging along with their run-of the-mill duties, they are scoffed at by their wordly-wise colleagues. Merit is seldom recognised when hypocrisy is the boss, power-grabbing the goal, and money making the language. Good people don't flatter, they don't give or accept bribes; so most of the avenues of society are closed for them. Suffering they have in a generous measure. In the reign of the Almighty God, whose judgement is infallible and whose justice unquestionable, why should the good suffer more than others ? It is no consolation to say that though the good and the virtuous may suffer 'here', they would be rewarded in the after-life. The question is why they should suffer at all.

Suffering in this world.

The Karma theory of the Hindus has a way of explaining this situation. It says that you make a mistake by considering the goodness of a man as the cause of his suffering. What you sow, you reap. The good actions (Karma) of the man will certainly bring him merit (punya) and he will reap its sweet fruits (karma-phala) in due course. His present suffering, however, is not the result of his goodness, but the bitter fruit of the

wicked actions of his past lives. The Law of Karma is inexorable. You cannot escape from the results of your actions. Today or tomorrow, in this life or in some future life, you have got to experience the result.

Karma is exhausted only after its results are experienced. The only other way to destroy Karma is by Self-knowledge (atma-jnana). Sri Krishna says in the Gita (4-37) "As blazing fire reduces wood into ashes, so does the fire of knowledge reduces all Karma to ashes."

"यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते यथा ।।"

In so far as it goes, this explanation seems perfectly logical and acceptable. Those who don't accept reincarnation and the Law of Karma will, of course, reject the above argument. But they themselves have no other satisfactory answer to offer. Merely saying "Everything happens by the will of the Lord" is another way of admitting 'I have no explanation to give'.

While accepting the argument of the Karma theory, Vedanta takes a closer look at the problem of goodness and suffering. One of the basic observations of Vedanta is that there is nothing but sorrow and suffering in this world. At first sight this appears to be a preposterous statement to make. Many even dismiss it as blabber of intensely pessimistic people. But when we see that such was also the conclusion of personalities who command the worship of millions today, we are forced to admit that there is more to it than meets the eye. In the Gita Sri Krishna calls the world an evanescent (anityam) and joyless (asukham) place. He doesn't say, as many of us would, that the world is a mixture of both joy and sorrow. He says there is only sorrow here. Buddha's constant preoccupation with the problem of sorrow (dukha) and his superhuman struggle before discovering the way to overcome it are well-known.

Suffering in the heaven

Vedanta goes a step further. It says that even the heaven and other higher worlds are places of suffering. This clearly appears to be stretching a point too far. But Vedantins don't make irrational statements. Everything they say is backed up by reason. What is the cause of suffering in this world, they ask. The body and mind and the ever-increasing desires, you reply; for in the obsence of these no sorrow or suffering could come to anyone. In the heaven too, if you want to enjoy the so-called pleasures there, you've got to have a body and mind. Without sense-organs how would you taste the sensual delights ? Once you grant that in the heaven too you have a body and mind, and naturally the desires-and you have no other option but to grant this if you want to be rational-you've got to agree that any heaven would be nothing but a modified version of this present world of ours.

'Oh no ! In the heaven we shall have only happiness', you would want to say. Vedanta asks you to think calmly instead of getting carried away by frothy sentiments. What is the key cause of sorrow in this world ? It is the distinctions (taratamya) between things and persons, and in every case the under priviledged are beset by sorrow at their low condition, filled with envy of those higher up, and enraged with jealousy and hatred when their attempts to rise are thwarted. A seemingly unending hierarchy exists in every field. The poor envies the rich, the rich envies the richer, the unhealthy person grieves at his misfortune when he sees a healthy person, the healthy person himself may be sorry he couldn't be healthier like someone else, thus, on and on it goes.

Suffering and Sensitivity

We have talked enough about suffering. All this discussion may appear to be just academic or theoretical. The proof of the pudding is in the eating. One would naturally ask : If there is all this suffering-and you say that there is nothing but suffering-why don't we feel it ? We feel it occassionally, of couse, but if suffering is all that there is, we ought to feel it always. But we don't. How do you explain this ?

Vedanta says that this is simply a matter of sensitivity. By its very nature the world-here or hearafter-can produce nothing but suffering. A few are sensitive enough to feel it always, most others are not so senstitive. Too much security and luxury are factors that deaden human sensitivity to suffering. It is quite obvious that the degree of sensitivity varies from person to person. A thick-skinned student may require physical beating as a form of punishment. To a sensitive classmate of his a few harsh words may be sufficient. In the case of a still more sensitive boy a mere look of disapproval would do the job.

People who are genuinely good and virtuous are seen to be more sensitive. Their souls are more refined, their nerves more susceptible to subtle forms of joys and sorrows. The sensitivity increases still more in the case of those who have made some headway in spiritual life. They, therefore, experience intense suffering, their own and others'. Moreover, they see that what others call happiness is also a type of suffering in another form. They realize that in this fleeting scenario of creating the experience of happiness is only a delusion of the embodied beings. Real bliss exists only in the Infinite, not in this finite play of creation. So they seek God alone. The ideal of spiritual liberation (moksa) from all wordly bondages becomes real and relevant for them. At the other extreme we have the insensitive people who are not only callous to the suffering of others, but are also unaware of the subtle form of neurosis their own souls are undergoing.

Suffering and Transcendence

When any suffering comes we try to avoid it in some way or the other. If that is not possible we try at least to reduce its impact by seeking comfort in human consolation or in intoxicants or by blaming others. This is the most common reaction in almost

everyone. Unusally we do find some suitable way of overcoming the suffering or reducing its intensity. But this is only a temporary solution. The same suffering can come to us again. Even if it doesn't, there are innumerable other forms of suffering waiting for a chance to pounce upon us. Man's whole life then becomes a constant struggle to dodge the various sufferings that come in different forms. The perpetual worry and anxiety that this entails themselves become another form of suffering. All attempts to run away from sorrow weaken the man more and more. There is no need to court suffering, of course; but when it comes-as it surely does in the life of all—we must have a better way of dealing with it.

Such a way exists. It is possible to develop the capacity to take the suffering into your being and then to transcend it. When physical suffering comes, by all means send for your doctor, but understand well that he can only provide temporary relief. Which doctor can give you a lifelong guarantee of freedom from any kind of illness? When mental suffering comes instead of running here and there seeking solace, why not look into yourself and rise above it ? The ideal of mukti becomes real only when one feels intense suffering. Then one realizes that merely keeping the wolf at bay wont do, one must kill the wolf straight away. Running away from suffering or avoiding it by some stop-gap arrangement is no good. One must put an end to it permanently.

Vedanta shows the way. All your suffering, says Vedanta, is because of your body, your mind and your desires. Give up all desires, give up your identification with your body and mind. You are the atman-ever free, blissful and eternal. Why should you desire all these paltry and vain things which are unreal and cause you only suffering ? Why should you be afraid of the so-called terrible things which, also, are equally unreal ? Know you are the atman and be free. The knower of the Self transcends all suffering, declares Vedanta. This knowing the Self is not an intellectual process merely. It may begin with that, but it must culminate in the immediate awarness (aparoksanubhuti) of It in the depths of one's being. That is what 'realization' means; it is not mere intellectual cogitation, much less a form of pious belief in a book or a person. Only Self-realization brings real joy. Everything else brings only sorrow, whether we understand it immediately or not is another matter.

Suffering and Spiritual Evolution

The sensitivity to suffering is thus a great asset in spiritual life. Only a sensitive mind becomes acutely aware of suffering brought on by misery, poverty and blows from the world. 'Misery is a greater teacher than happiness.' says Vivekananda, and adds :

"In studying the great characters the world has produced, I dare say, in the vast majority of cases, it would be found that it was misery that taught more than happiness, it was poverty that taught more than wealth, it was blows that brought out their inner fire more than praise."

One need not. therefore, fret and fume if he finds to his lot a greater share of suffering than other's. Why not utilize the opportunity to think of the Reality which is beyond all suffering. Instead of weeping and blaming others for your woes, why not call on God and seek His help. In times of trial, instead of seeking consolution and help from other human puppets, why not turn to the Supreme Controller of this puppet show called the world ? When *all* is sunshine and everything is going on smoothly, and finds hardly any need to turn to God—except perhaps to mumble at set hours. "Thandk you. O Lord". for this and that. Only when suffering comes and all human remedies fail does the exasperated soul find the need for God.

God sends suffering so that man turn to Him. But man has the uncanny tendency to interfere in the workings of the Divine. Instead of using the God given opportunity to his own spiritual benefit, he seeks to avoid suffering through worldly means. He succeeds neither in receiving divine help nor in putting a complete end to his sorrows. But if he turns to God he receives both divine help as well as spiritual benefit. God may not always take away your suffering, but he certainly fills you with divine strength to face it and overcome it. Kunti, the mother of the Pandavas, knew what blessings suffering could bring to a soul ready to receive them. Her prayer to Sri Krishna is well known :

विपदः सन्तु नः शश्वत्तत्र तम जगद्गुरो ।
भवतो दर्शनं यत्स्यादपुनर्भव दर्शनम् ॥ (Gita : 1-8-25)

"O, Teacher of the whole world, let calamities come to us from all directions, for they enable us to have Your vision which puts an end to the cycle of rebirths".

No body is free from suffering. Sooner or later, in one way or the other, trials will come, tribulations will come, pain and sorrow will come. Let all these things make us turn more and more to God—that is what all these inevitables are really meant for.

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Hear Me O My Lord

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O Lord, I often forget you
In this din of violence
Man is in a very poor state.
No where in the world are
The situations getting better,
There is no more love.
Human problems
Such as poverty, disharmony
Armaments, racialism, injustice
And many others
Are increasing by leaps & bounds.
The snares of worldly pleasures
Are captivating.
Give me the strength to bc pensive
Knowing your indomitable power
Manifold, I have approached you,
Make me yours to raise my mind,
High above daily trifles.
Nobody can impart perpetual joy here
Man being demoniac, discards man
By raising the walls between the hearts.
Give me so much power
O my Lord,
That I may be pure
At heart to be truly yours.

THE VEDAS

P.N. Oak

The Vedas are a big enigma. What are they ? How many are they ? Who composed or compiled them ? When were they composed ? What is their theme ? Such are the questions which crop up and have been avidly discussed for ages without anybody finding answers which would satisfy everybody. We shall now try to answer them here.

What are the Vedas ?

The Vedas are, as their name suggests, a compedium of knowledge, a kind of encyclopaedic, multi-volume book of knowlege.

But there are several vital differences between an ordinary book of knowledge or encyclopaedia and the Vedas.

The Vedas are the ancient most. They are so ancient that no body has been able to determine when, where and how the Vedas originated. That is because they are divine. Orthodox tradition holds that the Vedas were taught by divinity to the first generation of sages initiating a tradition of reciting them verbatim from generation to generation.

People are prone to dismiss this as sentimental nonsense. But it must be considered firstly, that the immutable divine origin of the Vedas is a firm tradition. Secondly, all efforts hitherto to trace the original source and the time of composition of the Vedas have totally failed. Thirdly, no two scholars agree on the meaning of the Vedas and their purpose though most agree that the Vedas have a hoary antiquity and holy purpose.

Let us, therefore, be clear about the fact that the Vedas constitute of divine book of knowledge of every aspect concerning the cosmos as it relates to and affects human life.

How many are the Vedas ?

It is usually said that there are only four Vedas namely, Rigved, Yajurved, Samaved and Atharvaved. The theory floated by Western scholars that these Vedas were composed in that order, one after the other at the interval of a few centuries each, about, 3,500 years ago, is completely at varience with orthodox Vedic tradition. According to tradition the four Vedas constitute one composite, intergrated whole handed down by divinity for verbatim, oral recitation.

But since the Vedas constitute the total book of knowledge they included several additional volumes, appendices, enclosures or auxiliaries such as Dhanurved and Ayurved and many more. But during the course of nearly 2000 million years of human history several of those ancillary volumes were forgotten and lost. The Dhanurved is also almost totally lost. But the Mahabharat is usually assigned the status of the 5th Veda. And we should like to add Ayurveda to that list as the sixth Veda, and so on.

Who Composed or Compiled the Vedas ?

We have no hesitation in saying that divinity itself composed the Vedas because they are so comprehensive, profound, so universally respected, so holy, so ancient and so enigmatic that no human agency could compose them. Also no human agency could enforce their hereditary recitation from generation to generation, all the world over by abstemious and pious families leading a life of almost indigent destitution and total sacrifice of worldy ambitions. This miracle couldn't have been possible unless a compelling obedience is built in the Vedas themselves because of their origin. Has any publisher of any encyclopaedia been able to create a system for its verbal recitation for ages by innumerable families world wide without any remuneration, coercion or temptation whatever ?

When Were the Vedas Composed ?

According to tradition the Vedas constitute an eternal book of knowledge which is a permanent part of divinity. It does not have to be composed. It is only to be handed over to humanity for hereditary recitation after every flood.

WHAT IS THE THEME OF THE VEDAS ?

The theme of the Vedas is to explain to man the working of the cosmos and how humanity should ordain its life to fit into the divine cosmic order.

The technology which produces a manufactured product has to exist before the factory starts working. Similarly, the Vedas which explain the technology of the infinite cosmos constitute a pre-existing part of eternal divinity. To try to date them is

as futile as the attempt to fix the origin or date of the solar system of the electrons which constitute this universe.

Western Scholars

We may summarize the attempts made by several scholars to fix the age of the Vedas. Maxmueller, the doyen of the Western school, whose faulty assumptions are being blindly followed by the West-dominated academic world of today, based all his calculations on the then prevalent blundersome assumption that the world was created in 4004 B.C. His next faulty assuption was that the Vedas are a Brahmnical work and that Brahmans were some arrogant, domineering, exclusive, discriminatory community. Maxmueller's third mistaken notion was that Buddhism was a revolt against Brahmanism. Maxmueller's fourth mistake was to believe that the Buddha lived in the 6th century B.C. In our book titled SOME BLUNDERS OF INDIAN HISTORICAL RESEARCH, we have devoted a special chapter to point out that the Buddha lived in the 19th century B.C. Maxmuller's fifth blunder was to assume that the whole range of Vedic literature was composed by some rustic individuals in the following order one after the other like a busy publishing house. viz. the Rigveda, Yajurved, Samaved, Atharvaved, Brahmans, Aranyakas and Upanishadas in a continuous long trail from about 1500 B.C. to the 6th century B.C. just in time for the Buddha to be born at the time of the completion of that literary series to revolt against it, all in great disgust.

It is a pity that all the above blundersome assumptions form the bedrock of tuition conducted all over the West-dominated academic system throughout the world.

It is as wrong to describe Vedic culture as Brahmanism as it is to describe the modern educational system as professorism because professors exercise authority. Vedic culture was a four-fold system in which all its four components had their duties, functions and standards of behaviour properly demarcated.

It is also wrong to look upon the Buddha as a rebel. Buddha was a devoted follower of Vedic culture. He abandoned his princely status and took to monkhood only because his mind had lost interest in palace luxuries and not because he detested Vedic culture.

Considering the above series of Maxmuller's faulty assumptions his dating of the Vedas as 1500 B.C. at the earliest deserves to be discarded.

Two other Western scholars, Whitney and Winternitz have condemned Maxmueller's loose logic and have castigated other scholars who launched Maxmuller's surmises as scientific deductions. Dr. Winteritz pointed out that the style of language takes as many as a thousand years to change and not just 200 as assumed by Maxmuller. Consequently, Maxmuller's estimate of the antiquity of the Vedas, amounted to an undervaluation.

Dr. Howe assumes the various stages of Vedic literature, as fancied by Maxmuller, to be right but allows a gap of 500 years (instead of 200 a la Maxmuller) and concludes that the entire range of Vedic literature was composed by some individuals around 2400 and 2000 B.C.

Vedic language Remains Unchanged

But it needs to be pointed out to scholars of the above line of thinking that the whole basic idea in reciting the Vedas verbatim from generation to generation, with meticulous emphasis on the intonation of every syllable and a careful mathematical count of the letters involved, is to ensure that the pristine purity of Vedic wording may remain undefined throughout the ages. Added to this, when one considers that the Rigved, Yajurved, Samved and Atharvaved constitute but one composite work, it is wrong to judge them as having been composed at different periods of time by some individuals. Vedic recitation tradition proves that Vedic working has remained unchanged and that it continues to retain its purity as it was at the time of creation.

Trying to determine the age of the Vedas from their language is highly unjustified when it is realized that even in physical sciences date-estimates of different scientists are at great variance from one another. Thus, for instance, according to various geologists 20,000 to 80,000 years have elapsed since the close of the last glacial epoch. Yet another scientist, Avinash Chandra Das, has presented two different estimates in two editions of the same book. In one edition he asserts that the territory of Rajasthan was under the sea 60,000 years ago while in another he says it was only 27,000 years ago. Considering such uncertainties even in physical sciences a philological dating of the Vedas does not deserve any serious consideration. Moreover, it must be realized that Vedic language being neither mundane nor human, measuring its antiquity by human philological conjectures is highly improper.

Estimates of Vedic Antiquity.

Summarizing some representative estimates of the date of the Vedas a Vedic scholar, the late Balasaheb Hardas of Nagpur pointed out in a public lecture series in the 1950's in Pune that Pundit Patankar of Rajapur believed the Vedas to be 21,000 years ancient on the basis of astronomy.

Another scholar, Mr. Lele put the figure of 40,000 years.

Pundit Sudhakar Dwivedi estimates the Vedas to be 54,000 years ancient.

Pundit Krishnashastri Godbole added another 18,000 years to that figure.

Another scholar, Pundit Dinanath Chulet believed the age of the Vedas to be 1500,000 years.

Yet another scholar, Swami Dayanand Saraswati, founder of the Arya Samaj organisation, basing his calculation on the Yuga computation of the Vedic almanac, concluded that the Vedas were obtained over 1960 million years ago.

Readers who shudder to think in terms of millions of years of antiquity may, perhaps, at the very least, concede that the Vedas are of immeasurable antiquity.

All the representative views mentioned above have generally banked on philosogical or astronomical data to arrive at the date of the Vedas. But we suggest an altogether different approach. We venture to suggest that the basic purpose of the Vedas provides a good clue.

Purpose of the Vedas.

Why at all were the Vedas furnished to humanity ? What is their justification ?

The justification is that the maker of a complicated mechanism such as an automobile, a radio receiving set or a TV set invariabiy makes available to the user alias customer a booklet explaining the working of that mechanism. That is our common experience. So even when such comparatively insignificant mechanisms have to have a booklet explaining their working, does it not stand to reason, that God Almighty, the Maker of this complicated, limitless, timeless cosmos realized His responsibility of furnishing to His 'customers' and 'consumers' (namely human beings), the book of knowledge (namely the Vedas) explaining this cosmos as forming the background of human activity and as to how humanity should conduct its life during earthly existence ? Does not a consumer expect such preliminary and fundamental service and consideration from a responsible master-manufacturer ? How would divinity then fail in this primary duty ? On the contrary, an overhelming section of human opinion considers divinity to be omniscient, omnipresent, omnipotent, merciful and a very considerate father of all. When such a divinity launches humanity in a cosmos of limitless infinity and immense complexity it stands to reason to expect God as a benign father and also as the sole cosmic entrepreneur to furnish humanity with an expert and exhaustive guidebook. That Guide Book or the book of knowledge about the 'mechanism' purpose and mode of use of this cosmos and about the role that humanity has to play in it, is known collectively as the Vedas.

It is but natural in the above circumstances that the Vedas have to be kept ready for use by humanity from the very first generation. Therefore, we conclude that the Vedas were taught verbatim to the first generation of sages. Consequently, the age of the Vedas is the age of humanity. Let scientists and philosophers apply their own tests to determine when man first set foot on this globe and that will automatically give us the date of the availability of the Vedas to mankind.

And it is precisely on this consideration that claims to divinity of scriptures like the Bible and the Koran (apart from other considerations) totally fail. A guiding

spiritual scripture must be ready for the very first human being. Humanity cannot wait for a Jesus, Mohamed or Bahaulla to appear to any random date billions of years after human beings started living on this globe. But people usually lack courage to develop such a conviction. Consequently, they abandon logic and in a spirit of political compromise mention the Vedas, the Bible and the Koran in the same breath, which is highly improper.

Why Doubt Divine Origin ?

Some readers might shudder to think of the Vedas as having been bestowed by divinity at the start of humanity and exclaim that such a miracle is impossible and inconceivable.

To such we would like to say that when this entire limitless, highly complicated cosmos and human existence in it from birth to death constitute a series of endless miracles, what is wrong with the Vedas being one additional miracle ?

Divinity also has at its command various modes of creation for a variety of lives from invisible germs to giant animals. Divinity can also destroy life in one sweep by an epidemic or flash floods, lightning, earthquakes etc. With such an immense power potential is it not possible for divinity to produce the first stock of adult humans ready-made to populate this earth for reproduction thereafter ?

Consider how the meeting and mating of men and women creates an illusion of luscious romance though its ingredients are all foul-smelling factors like phlegm, blood, spittle, perspiration, urine and excreta. Is that illusion not a miracle ?

Consider how a human life sprouts and is tended, within the womb for over nine months. Is that not a miracle ?

Visualize how myriads of lives are constantly dropping on the earth like rain, from nowhere, and being drained away into death and oblivion in an unending, relentless trail. When we have a divine mechanism capable of all such miracles can it not as well furnish the world with a first generation of human beings well versed in the Vedas ?

Vedas not of Hindus or India Alone.

The Vedas are a human heritage and not of the Hindus or of India alone. The mere fact that the Vedas belong to all mankind proves that the world's basic faith is Hinduism and that all human beings followed Vedic culture until they were divided first by Christianity and later by Islam. It is, therefore, necessary for all to cultivate and assimilate more and more knowledge about the Vedas. अनंत वै वेदा : (Ananta Vai Vedaah) is a traditional saying which signifies that the Vedas are uncountable i.e. limitless. This

is quite plausible because the Vedas represent the total body of knowledge concerning the whole universe.

Sage Yajnavalka is said to have obtained new Vedic hymns through penance when his enraged preceptor stopped coaching Yajnavalka in the Vedas. Those hymns are said to constitute the Shukla Yajurveda.

Several Vedas are said to have been lost. Veda was formerly a generic name signifying collectively the entire stock of God-given knowledge at the time of creation. The four Vedas that we talk of in modern times seem to be subsequent groupings of only a small part of that vast body of knowledge which has survived and come down to us. Since those four Vedas which the Hindus preserve and recite with meticulous, studied reverence, could be a mixed assortment of bits of divine, surviving knowledge it is natural that no scholar is able to make any head or tail out of Vedic hymns.

The primordial divine syllable OM (ओ३म्) itself represents the entire body of the Vedas. In the Kruta Yug (the God-made-era) the Vedas were undivided. The single body of knowledge was then known as Varma Hans.

The well known scripture, Shreemad Bhagwatam informs us that (at the beginning of creation) there was only a single (undivided) Veda and that OM was the origin of all knowledge (literature, speech, linguistics etc.),

एक एव पुरा वेदः । प्रणवः सर्व वाङ्मयः ।
देवो नारायणो नान्यः । एकोग्निर्वर्णएव च ।।

All Vedic c ants begin with OM. Any mistake in Vedic recitation is supposed to be covered and rectified by the syllable OM because that is the seed as it were of all speech and knowledge. Since several Latin prayers begin with OM, it is clear that all those Europeans who are Christians today are descendants of Hindus who used to recite the Vedas. That Syllable OM is written in bold capitals on the chapel arch inside the so-called St. Paul's cathedral in London.

Coaxing the Vedas

Though there are thousands of individuals and institutions around the world who profess to explain the Vedas to others or to conduct research in Vedic language, thought and content yet they have all failed to find any relevant theme from beginning to end of one Veda or of all the Vedas together. Whether the Vedic stanzas are meant to be sung at fire worship, is also not certain. Everybody seems to be beating around the bush trying to coax some consistent meaning out of the Vedas. (*This is author's own hypothesis. Maharshi Dayanand has shown the way to arrive at the eorrect meaning of Ved Mantra-Editor*)

(*Continued on Page 32*)

HEALTH BY HEMOEOPATHY

S.C. PATHAK

CONSTIPATION :

CONSTIPATION (Constipate : press together) is the infrequent passing of hard, dried stool with difficulty.

Those who try to force the stool out end up with piles, fissures, prolapse of the rectum and hernia. Sometimes a recurrence of heart attack is precipitated during too much straining to clear the bowel. Forcible passing of stool results in passing some mucus which when examined under a microscope reveals pus cells and red blood cells. These will be mistakenly diagonised as 'dysentry' and its treatment will increase constipation.

How should constipation be treated ? As far as possible it should be managed in natural ways. Hard dried stool does not pass out easily. The stool is hard because not enough water or liquid is consumed daily. Since body functions require fluids with deficient intake all the water in the intestines is completely absorbed. Around 7-8 glasses of water daily are a great help to bowel movement. Foods like bread and 'Chapaties' from refined flour are so completely absorbed that there is little residue for excretion. Foods that contain high amount of fibre, such as vegetables and fruits, when eaten have enough unabsorbed roughage to form a bulk of the stool. Dried figs and apricots help natural bowel movements. Isaphgul when swallowed does not allow intestine water to be re-absorbed and thus helps form a large bulk which helps easy bowel movements.

To understand the problems arising out of constipation we must know about human instestine and digestive system which includes the following:—

—Mouth : Containing—teeth, salivary glands (three pairs) and tongue.

— Gullet which carries the food to the stomach with movement of the muscles. It is 10 inches long.

—Intestine : Our one foot long stomach is a pear shaped organ and communicates with small intestine through its pyloric opening. The small intestine is a 20 feet long tube (in adults) coiled up in abdominal cavity. A small tube that runs from liver and gall bladder opens into upper end of small intestine.

The stomach has three principal coats. The outer covering is only a continuation of the peritoneum or serous membrane lining the inside of the peritoneum. The middle muscular coat, by its contraction, helps the movement of the food into the intestines

The internal mucous lining studded with the gastric glands secretes a thin colourless fiuid called gastric juice. The secretion contains pepsin und renin, hydrochloric acid, mucus, salts and water.

The digestion of protein is by pepsin. By the action of pepsin and hydrochloric acid, and protein is coverted into soluble peptone and albumose. The gastric juice has no action on carbohydrates and fats. Hydrochloric acid is also an antiseptic and it destroys much of the micro-organisms in the food.

Infection may occur only if this acid is deficient in quantity, or diluted too much with liquors, water etc. Duodenum is the uppermost part of the small intestine. Its secretions change starch into sugar and proteins into peptones. There is also a large intestine which is five feet long and rectum which is six inches long.

Now, we come to our subject i.e. constipation. It is one of the universally prevalent ailments. Every person at one time or the other suffers from this malady.

In modern day society we appear to possess more delicate stomachs than delicate minds. Constipation is either temporary or habitual. Temporary constipation is generally due to ingestion of an unsuitable meal or a temporary alteration of habits. Some people are always constipated on the first day of a holiday on tour due to change of climate etc. All this is quite simple and is easily rectifiable.

Habitual constipation may arise from the following main causes :

(a) *Nervous complaints* : This includes actual nerve complaints such as parapeglia, brain diseases and neurasthenia etc. In addition, debility of the intestine may occur, in which case the contents will be retained too long and become too dehydrated, causing hard, dry and difficult stools.

(b) *Weakness of Intestine* : The muscles of the intestine may become atonic, through anaemia or one of the fevers and sometime due to sedentary habits resulting in constipation.

(c) *Displacement of bowel* : Ptosis, downward displacement of the bowel, which couses angles between the ascending and traverse colon and between the traverse and descending colon to become acute, thus delaying the passing of contents from one section of the intestine to the next.

(d) Roughageless diet : A diet which is not interesting fends to cause constipation and that diet will fail to stimulate the walls of the intestine to secretion or muscular action.

Remedies.

The following homoeo remedies are useful to overcome the problems of contipation. Selection should be made according to prominent symptoms.

Nux vomica (*30, 200*) : It is useful in chronic constipation. Stool is dry and crumbly, hard to expel, bleeding. Here the patient is irritable, highly nervous, of sedentary habits, habituated to laxatives and purgatives. He does not masticate food properly and is in the habit of delaying to answer the calls of nature. Tongue is slimmery and coated. Constipation with nausea, flatulence, distension and hardness of stomach, dyspepsia, headache, giddiness, uneasy sleep, haemorrhoids, inertia of the intestines, constipation caused by intoxicating drinking or eating too much, or by overstudy. Constipation in children, pregnant women, persons of bilious temparament. Tightness and cutting pain in the abdoman, heat in the face, rush of blood to the face, want of appetite, pain in the stomach, disagreeable taste in the mouth, frequent and ineffectual effort to evacuate.

Alumina (*3,30*) : Chief among the remedies for constipation due to dryness of intestinal tract. Diminished peristatic movement and complete inertia of the rectum. There is little or no urging to stool. Useful in the constipation of children where the rectum is dry, inflamed and bleeding about the orifice. Abdominal cramp and colic.

Bryonia (*30,200*) : Deficient secretion and muscular atony, severe headache, coated and dry tonque. Stools are passed with great difficulty due to atony of the intestines. It acts better in rheumatic subjects, and in summer constipation with throbbing headache, chilliness, irritation, bad humour, pain in the region of the liver. Black hard stools that look as if burnt.

Natrum Mur (*30,200*) : Very obstinate constipation in which other medicines failed. No inclination to stool: bowels entirely inactive. Difficult evacuation causing fissures, passing of blood and feeling to soreness in the anus.

Lycopodium (*30,200*) : Flatulence and noise in the bowels, distension and sensation of heat in the bowels. Obstinate constipation due to abuse of medicines, or long continued dyspepsia, with ineffectual efforts to stool. Flatulence, especially in the left side, under the ribs. Red sandy sediments in the urine. Great pain in the back when passing urine, constipation associated with haemorrhoids, rectum contracts and protrudes with the stool, which are dry and hard.

Belladona (*30,200*) : Constipation accompanied by congestion to the head; red face and eyes, heat in the head, throbbing of the arteries of the head, great sensitiveness to light and noise.

Opium (*6,30*) : Obstinate and chronic constipation arising from inertia of the intestines; with a feeling as if anus were closed. Diarrhoea alternating with constipation in drunkards, sedentary persons and pregnant women, constipation with hard, lumpy matter, dizziness, headache, pain in the stomach and bowels, thirst, loss of appetite, restlessness, symtoms of paralysis. Suits old people. Opium may be alternated with Nux vomica.

Sulphur (*3 to 30*) in almost all cases where Nux vomica is indicated and in alteration with it. Constipation with itching of the anus.

Graphites (*30,300*) : It is one of the best remedies in constipation. No urging for stool. Patient sometimes goes for days without stool and when it does come it is composed of little round balls with shreds of mucus and accompanied with great pain when passing, owing to fissures. Excessive soreness of the anus and its aching after stool is characterstic of Graphites. It suits especially women who suffer from a neglect to attend promptly to natures call.

Note : All the above medicines, in lower potencies, should be taken three times a day. In higher potencies, only one dose should be taken on alternate days till cure is effected.

Auxilliary Means : Persons subject to constipation should have regular hours for going to stool. They should be moderate in the use of meat, salted food, high seasoned dishes, spirituous liquors, beer and farinaceous substances. Fruits, especially dry fruits and vegetables should be taken in considerable quantity at each meal. The food should be well masticated or well cut up if the teeth have been lost. Fresh milk, even butter milk may be taken freely. A glass of cold water before going to bed and early in the morning after rising, is another excellent means to overcome constipation.

Apart from medicines, light physical exercise is also very necessary for curing constipation permanently. For the aged, early morning walk and a stroll after dinner is very useful for toning up the digestive system. Yogic 'asanas' also help in bringing the desired relief from constipation.

* * *

Military Science in Vedas

By

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"शस्त्रेण रक्षिते राष्ट्रे शास्त्रचिन्ता प्रवर्तत"

"When a nation is well protected through arms only then can all forms of knowledge and science flourish".

For the defence of a country there are abundant references in Vedas, to maintain a regular armed force. It is also enjoined therein that the immediate control of this defence force should be under the command of a chief, who has been described by various names, like Rudra (Ath. 4.30.5) Arbudi & Nyarbudi etc. (See Sukta 9 of Atharveda). In respect of policy matters, relating to defence, a committee of experts, known as समिति (Samiti) सभा (Sabha) सुरा (Sura) (Ath. 15.8.9) राष्ट्र प्रसङ्गमनी (Ath. 4.30.2 & Rig. 10.125.3) in constituted. These committees are appointed by King (Hymn No. 125 of tenth Mandla of Rigveda). This whole hymn deals with advisory bodies. The king has essentially to keep three advisory bodies for properly governing the country.

त्रीणि राजाना विदथेपुरुणि परि विश्वानि भूषथः संदासि । (Rig. 3.38.6)

One of the three councils is to advise the king on matters of defence.

Defence Planning

A Greek Scholar, Cireco very aptly counselled and wrote that "armies can signify but little, unless there is a council or a wise management at home". The efficiency of an army is thus very much dependent on the efficiency of the ministry of defence. There should be defence planners. No war is to be declared without the consent and clear directive of the Ministry of Defence.

विद्म ते सभे नाम नरिष्टा नाम वासमि ।
ये ते के च सभासदस्ते मे सन्तु सवाचसः ।। (Ath. 7.12.2)

O members of the council, I know the nature of thy powers, since you are called

Narista (whose orders are bound to be obeyed). People shall obey your order. All the members of this council have to work collectively.

अहं रुद्रायधनुरातनोमि ब्रह्मद्विषे शरवे हन्तवा उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आविवेश ॥ (Ath. 4,30.5)

Here Rudray (रुद्राय) means the commander-in-chief and Samiti issues instructions to him to fight out the enemy who is out to disturb peace in the country.

War when to be Fought

According to Vedas war with an enemy is normally to be started when he first attacks or intends to attack. It is not to be fought out simply to acquire the territory of any other country. At times of internal disturbances, the army is also required to supress revolt etc. Army is intended for the help of the King under all eventualities.

यूयं धत्थ राजानं श्रुष्टिमन्तम् । (Rig. 5.54.14)
उत्तिष्ठत सं नह्यध्वमुदाराः केतुभिः सह ।
सर्पा इतरजना रक्षांस्यमित्राननुधावत ॥ (Ath. 11.10.1)

O brave warriors, rise with your banners and prepare yourself for (battle) to protect the territorial boundaries of the country. O snake like swift warriors, O demons like men and other people, you chase the enemy who attempts to attack.

न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोतय ऋषिं वा यं राजानं वा सुषदथ ॥ (Rig. 5.54.7)

O warriors, you cannot be conquered by any one, you can not be killed or subdued by any one; but you do not trouble any one nor plunder any area. You are assigned to protect the Kingdom.

Qualifications of a Commander : In vedas commander-in-chief is mostly addressed as Rudra or Maruta. Both these words indicate his quality. Rudra means fearless and Maruta means swift in action. He is to be a man of strong will, sturdy and of impressive physique, should be able to command and protect the country from internal as well as from external invasions.

नमस्ते रुद्र मन्यव उतो त इषवे नमः । बाहुभ्यामुत ते नमः ॥ (Yaju 16.1)

O commander-in-chief, you are capable of taking to task the wicked persons. You possess the capacity and power to annihilate the enemy. You are fully equipped with requisite weapons. We pay our respect to you.

Some of the qualities required for a chief of an army are dealt in detail, in Rig veda 2.33, Ath 11.2. Only a few of them are noted below ;

(1) कविम् (Kavim). Fully conversant with the art of fighting a war. (Rig. 1-114-4)

(2) श्वितीचे (Shvitichey)—Possessing examplary character. (Rig. 2-33-8)

(3) वज्रबाहो (Vajrabahu)—Whose arms are like that of a sword. (Rig 2-33-3)

(4) पुरुरूप [Pururupa]. Capable of handling all sorts of situations. [Rig : 2-33-9]

(5) सहस्राक्षाय [Sahasraksharya]—Possessing a very watchful eye. [Yajur Veda]

(6) एववीर: [Avevirah]—Outstanding warrior. [Ath: 19-12-2]

यामिषुं गिरिशन्त हस्ते विभर्ष्यस्तवे ।
शिवां गिरि तां कुरु माहिँसी पुरुषं जगत् ।। (Yaju 16.3)

O commander-in-chief, you possess the capacity to fight out the enemy. You deploy weapons for destroying the enemy and protect the boundaries from invasion.

अति धावतातिसरा इन्द्रस्य वचसा हत ।
अति वृक इव मथ्नीत स वो जीवन् मा मोचि प्राणमस्यापि नह्यत ।। (Ath 5.8.4)

O brave warriors, march on fast, attack the enemy according to command of your officer, chase the enemy as a wolf worries the sheep, let not the enemy go out of your clutches alive. Stop his breath [kill him].

Qualifications of a warrior :

Foremost qualification of a warrior is that he must be deeply in love with his mother-land. It is only then that he can put his whole soul to save his mother land from all sorts of troubles.

पृश्नेः पुत्र (Ath 5.58.5) गोमातर (Rig 1.85.3)

A good warrior has almost the same qualities which are possessed by the army commander.

(i) उग्रा (Ugra) (Rig 1.19.4)—Swift to take action.

(ii) अनाधृष्टास ओजसा (Rig 1.19.4) Indomitable courage.

(iii) सुक्षत्रासो (Rig 1.19.5) fearless.

(iv) स्वभानवः (Rig 1.37.2) Bright.

(v) मारुतः Who is prepared to die for his cause.

The warrior shold be brave, expert in the use of weapons, capable of defeating the enemy, should be expert (in driving and siding etc.) and in full know of army rules and affairs.

राजन्यः शूर : इषव्योऽतिव्याधी महारथो जायताम् ॥ (Yaju 22.22)

General National Service :

The idea of General National Service, as envisaged in the Indian constitution (Part IV-A), is not a new one and is derived from vedas. The security of a country is the responsibility of every citizen. He must give a few years of his life for service to the Nation. In vedic age brahmcharies (Scholars) were given military training in Ashramas. Hymn 8 of Rig Veda indicates this fact by the use of the words (विश्वा विश) which means the general public (गण मारुतं नव्यसीनाम्) (Rig 5.53.10 & 5.58.1.) New recruits are to be taken every year to be posted at different places and in different cantonments, (सवयस :), of the same age and Maruta Swift like the wind. National service which in times of danger develops into a nation in arms. Nationalism and National service grow hand in hand.

Tri-service :

Army alike these days, is devided into three catagories viz land, sea and air. We will deal with them one by on briefly.

(a) **Land forces :** (The queen of battle field) :

अध स्वनान्मरुता विश्वमासद्म पार्थिनम् । अरेजन्त प्र मानुषाः ॥ (Rig 1.38.10)

Land and the people residing on it, shiver when the brave warriors march over, with all their equipments, bands, etc.

उत् द्यावा पृथिवी याथना परि शुमं यातामनुरथा अवृत्सत । (Rig 1.55.7)

Brave warriors, you gracefully go both on Land and in air. The vehicles will follow your path—

ईशां वो वेद राज्यं त्रिषन्धे अरुणैः केतुभिः सह ।
ये अन्तरिक्षे ये दिवि पृथिव्यां ये च मानवाः
त्रिषन्धेस्ते चेतसि दुर्गामान उपासताम् ॥ (Ath 11.10.2)

O Commending Officer, you are the holder of these lethal weapons which have three edges, three effects and are effective against the enemy on earth, outer space etc. People on earth and in air or in other heavenly regions accept your power.

असंख्याता सहस्त्राणि ये रुद्रा अधि भूम्याम् ।
तेषाँ सहस्रयोजनेऽव धन्वानि तन्मसि ॥ (Yaju 16.54)

Warriors of the country, countless in numbers and in a very great strength march on the earth in lines and are posted at different places.

(b) Air force :

अवस्वयुक्ता दिव आ वृक्षा ययुरमर्त्या । (Rig 1.168.4)

Those warriors (air men) who come by aeroplanes are free from the effect of dust.

अतः परिज्मन्नागहि दिवो वा रोचना दधि । (Rig 1.6.9)

O warrior, you come through the shinning sky).

नहि वः शत्रुर्विविदं अधि द्याव । (Rig 1.39.4)

Warriors, your enemy cannot traee you out in the space.

दिवस्पर्यन्तरिक्षाय ते नमः । (Ath 11.2.4)

We bow to you, O soldier, who flying in the outer space protect those living beings there.

(c) Sea force:—

अध यदेषा नियुतः परमाः समुद्रस्य चिद्धनयन्त पारे । (Rig 1.167.2)

The ships (sea horse) carry away necessary wealth and ration etc. for those soldiers who are stationed beyond sea.

उत स्म ते परुष्णंदण्यामूर्णा वसता शुन्ध्यवः ।
उत पव्या रथानामद्रिं मिन्दन्त्योजसा ।। (Rig 5.52.9)

In this mantra a warrior is described as bird who travels in the sea under water, which fact indicates that soldiers go under the sea, viz. in submarines.

Special honour for brave warriors :

Vedas lay down that special respect, honour should he accorded to army men, as they are the protectors of the country.

नमः सेनाभ्य सेनानिभयश्च वो नमो रथिभ्यो अरथेभ्यश्च वो नमो नमः
क्षतृभ्यः संग्रहीतृभ्यश्च वो नमो नमो महभ्दर्योऽअर्भकेभ्यश्च वो नमः ।। (Yaju 16.76)

Respect for the warrior, respect to the commander, respect for all the ranks. Every essential item needed, should be offered to those who are in the vehicles and also to those who drive these vehicles. Full honour should be bestowed on all those who fight the enemy either on land, in air or in the sea. This mantra also establishes the fact that the army is divided into three categories land force, air force & sea force. Not mere honour, but all kinds of facilities are to be provided to army men. Special type of clothing, proper nursing, food, living accomondation, clubs, play ground, hospitals, places for the prayers and educational facilities are to be provided to them.

A. Clubs

मिम्यक्ष येषु सुधिता घृताची हिरण्यनिर्णिगुपरा न ऋषिः ।
गुहा चरन्ति मनुषो न योषा सभावती विदथ्येव स वाक् ॥ (Rig 1.167.3)

When this mantra is interpreted in relation to a soilder it means as under:—

1. There should be assemblies of warriors.
2. They should be given chance to address others.
3. They should be tought to speak a well considered and cultured language.
4. They should perform Agnihotra (sacrifical fire).
5. उपक्रीड़न्ति क्रीड़ा (Rig 1.66.2) : They should play in playgrounds.

B. Hospital Medical aid.

या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो—रुद्रस्यवश्मि ॥ (Rig 2.33.13)

O you Maruta ! the commander will arrange for you all those medicines which are pure and useful for the betterment of your health.

C. Military training :—

यदङ्ग तविषीयवो याम शुभ्रा अचिध्वम् । (Rig 8.7.2)

O warrior, you learn (याम) viz. training for parade etc. This whole hymn, seventh of eighth mandala of Rigveda deals with the training and equipment of soldiers.

अधा नरो न्योहतेऽधा नियुत ओहते ।
अधा पारावता इति चित्रा रूपाणि दश्र्या ॥ (Rig 5.52.11)

O warrior, you sometimes disguise yourself as human, sometimes as a horse and at other times as a pigeon to be fool the enemy.

भञ्जन्नमित्राणां सेनां भोगेभिः परि वारय । (Ath 11.9.5)

This mantra refers to the training of the soilders to entrap the enemy in a winding coil like circle.

वयो न श्रेणीः पप्तु । (Rig 5.59.7)

The soilders walk in line (parade) just as the birds do.

D. Arrangement for food :

द्रप्सिन द्रिप्सं दधिधनेतरह । (Rig 1.64.2)

Soldiers are served with curd.

ऋजीषिण: (Rig 1.87.1) Soldiors are provided with pick up.

वत्मान्येषामनु रीयते (Rig 1.85.3) During journey soldier are to be provided with food, butter etc. चित्रवाजान् –Varities of food to be given to them.

E. Clothing (Uniform) :

श्रीरधि तनूषु पिपिशे । (Rig 5.57.6)

Warriors' bodies should be well protected and provided with uniforms to look graceful.

अंसेष्वा व: प्रपथेषु खादयोऽक्षो । (Rig 1.166.9)

Soldiers should look graceful there with their well built bodies and good dresses. They should be provided with bullet-proof jackets.

F. Accomodation :

समोकस: (Rig 1.64.10)

सनीठा (Rig 1.165.1)

समानस्मात्सदस: (Rig 5.87.4)

The first two above indicate that the soldiers are to live in the same type of houses. The third mantra means that the soldiers go out of the same type of the accomodation, viz. barracks.

Oath Taking :

अथं वयं अनागसः तव व्रते अदितये स्याम । (Yaju 12.12)

Devoid of all misdeeds we vow to serve the mother Land.

MILITARY BAND :

Hymn twelvth and twenty first of fifth Kanda of the Atharva Veda deal mostly with war drums and bands.

वृषेव यूथे सहसा विदानो गव्यन्नभि रुव संधनाजित् शुचा विध्य हृदयं
परेषां हित्वा ग्रामान् प्रच्युंता यन्तु शत्रवः ।। (Ath 5.20.3)

Let the war drums which are meant for quick victory and known to all, roar loudly like an oxen marked by strength among the cattle. Let these drums pierce the hearts of the adversaries with sorrow and let our routed enemies desert their villages.

The war-drums are also useful in the battle fields as they play great part in frightening the enemy and his forces.

अन्तरेमे नभसी घोषो अस्तु पृथक् ते ध्वनयो यन्तु शीभम् ।
अभि क्रन्द स्तनयोत्पिपानः श्लोककृन्मित्रतूर्याय स्वर्धी ।। (Ath 5.20.7)

Let the roar of the war-drums be loud spreading their noise alround between earth and sky; let their sharp notes spread out in all directions, let them neign at the enemy to frighten him and his forces. They also encourage our army and our allies.

संजयन् पृतना ऊर्ध्वमायुर्गृह्या गृह्णानो बहुधा वि चक्ष्व ।
देवीं वाचं दुन्दुभ आ गुरस्व वेधा शत्रुणामुप भरस्व वेदः ।। (Ath 5.20.4)

Lel these war drums be victorious in battles, loudly roaring and becoming the means of seizing whatever may be seized and be witnessed by all. Let these war drums sound wonderful note and let the army commander capture all the possessions of the enemies.

FLAG :

एतो देवसेनाः सूर्यकेतवः सचेतसः अमित्रान् नो जयन्तु स्वाहा ।। (Ath 5.21.12)

May these one minded wonderous armies holding the flag marked with sun, subjugate our enemies. (Whatever uttered herein is correct.)

त्रिषन्धेः सेनया जिते अरुणाः सन्तु केतवः । (Ath 11.10.7)

Let the red flag wave high in the sky when the army equipped with Trisandhi (three types of army, viz. land force, airforce and sea force,) come out victorious.

अस्माकमिन्द्रः समृतेषु ध्वजेष्व अस्माकं जयन्तु ।
अस्माकं वीरा उन्तरेभवन्त्व ।।

Flags should fly on each vehicle carrying young commander or other warriors to distinguish as to whether it is our or that of the enemy's vehicle.

केतुभिः सह अमित्राण् अनुधावत । (Ath 11.10.1)

Attack the enemy having having flying flags.

EQUIPMENT FOR THE ARMY :

Unless the army is fully equipped with in all respects it is not possible to win the war. Soldiers are, therefore, to be provided with all the necessary weapons, quick

transport, medical facilities, requisite number of tanks and other carriers, aeroplanes, ships, etc. and above all, proper and adequate ration for the front. Weapons and carriers are to be manufactured in ordnance factories and supplied from other supply depots.

विजयं धनुः कपर्द्दिनो विशल्यो बाणवांऽउत ।
अनेशन्नस्य या इषव आभुरस्य निषङ्गधिः ।। (Yaju 16.10)

O you the producers of arms and ammunitions; (ordnance factories) and you the supplier of the same, vouchsafe that the arms you are supplying are in good condition and shall never fail while in use by the warriors who are wholly and perfectly devoted to defend their mother land.

A brief list of army weapons, referred to in vadas, is given below.

1. वज्रेण शतपर्वा (yaju 33.46) equivalent to modern bomb. 2. इन्द्रय वज्रोऽसि (yaju 10.21). (3) वज्रहस्ता (yaju 10.22). (4) तिग्मतोजा It emits rays to destoty the enemy. (5) हेति (yaju 16.11). It is not thrown like a bomb but used in fighting (6) प्रेहेति (yaju 15.16). It is a very strong weapon. (7) त्रिषधि वज्र (Ath 11.10.2). It consists of three joints almost alike a rocket. (8) अयोमुखवज्र (Ath 11.10.3). In this weapon small pieces of iron are attached (9) सूचीमुख (Ath 11.10 3). It has a pin like nail at the mouth. (10) धूमाक्षीवज्र (Ath 11.10.7). This weapon spreads smoke. (11) कृधुकर्णावज्र (Ath 11.10.7). This weapon makes the enemy senseless. (12) अष्ट मुखि (Ath 11.9.7). It lemits tear gas. (13) अग्नि जिह्वा (Ath 11.9.19). It emits fire.

Besides the above referred ones there are various kinds of पाश (traps) mentioned in vedas which are to be used to capture the enemy. To name a few of them जग्य पाश (Jaiyapasha) (Ath 11.10.25), कवच पाश (Kavach Pasha) (Ath 11.10.25), नागपाश (Naga Pasha), चक्र पाश (Chakkra Pasha), पद्म पाश (Padma Pasha).

सहस्राणि सहस्रशो वहवोस्तव हेतयः ता सामी शानो भगवः पराचीना मुखा कृधि । (Yaju 16.53)

O the effluent commander, you with your hundred kinds of weapons and Pashas can push the enemy back.

यास्ते सहस्रꣳ हेतयोऽन्यमस्तन्नि वपन्तु ताः । (Yaju 16.52)

O commander-in-chief, the thousands of weapons and traps that you possess can tear off the enemy.

Army Tacties

स्थिरा वः सन्त्वायुधा पराणदे वीळु उत प्रतिष्क मे ।
युष्माकमस्तु तविषी पनीयसी मा मर्त्य मायिन ॥ (Rig 1.39.2)

May your arms, namely your cannons, rifles, bows and arrows, swords, spears and all other war weapons be strong and firmly wielded by you to repel the wicked foe, bent upon injuring you as well as for opposing and setting at naught the force of his machinations against you. May your army, the strength of nation, be worthy of praise.

यदि प्रेयुर्देवपुरा ब्रह्म वर्माणि चक्रिरे तनूपानं परिपाणं
कृण्वानां यदुपोचिरे सर्वं तदरसं कृधि । (Ath 11.10.17)

O Commanding-chief, if the enemy makes strong hold of the physical forces (against us) and through science produces effective means of shelter (trenches, forts etc.) taking all steps for the shelter of their persons, conquer him and take necessary steps to defeat him.

छत्रूयतामा भरा भोजनानि । (Ath 4.22.6)

Cut off supplies, including food of the enemy's army. Kanda sixth and mandal 65 th and 66th of Athrvveda deal with the subject of defeating the enemy's army by taking away or destroying his arms and ammunitions.

रूजन मृणन् प्रमृणन् प्रेहि शत्रून् । (Ath 4.31.3)

O commander, you make the enemy sick by use of gas or poison.

सेदिरुग्रा व्यृद्धिरार्तिश्चानपवाचना ।
श्रमस्तन्द्रीश्च मोहश्च तैरमूनभि दधामि सर्वान् ॥ (Ath 8.8.9)

By creating weakness, misfortune, pain, fatigue, languor, drowsiness—I defeat the enemy.

अग्नि जिह्वा धूमशिखा जयन्तिर्यन्तु सेनया । (Ath 11.9.19)

Let the wings with tongues of fire and crest of smokes go conquering foe.

इमं उप्ता मृत्युपाशा यानाक्रम्य न मुच्यसे ।
अमुष्या हन्तु सेनाया इदं कूटं सहस्रशः ॥ (Ath 8.8.16)

O enemy, there are spead the trap of death or the fatal missiless, of which you can never escape, and this complicated device would smite and slay thousands of your soldiers.......

मृत्योराषमा पद्यन्तां क्षुधं सेदि वधं भयम् ।
इन्द्रश्चाक्षुजालाभ्यां शर्व सेनाममन्नं हतम् ।। (Ath 8.8.18)

O Foe, get your share of the flame of death, hunger, exhaustion, slaughter and fear. Let the electricity and fire destroy you with snares and nets prepared specifically for the job.

धूमाक्षी सं पततु कृधुर्कणी च क्रोशत ।। (Ath 11.10.7)

Let the army of the foe on the ground be troubled in the eyes with smoke and gases and let them cry.

उत्तिष्ठ त्वं देवजनार्बुदे स्तेनया सह ।
भञ्जन्नमित्राणां सेनां भोगेभिः परि वारय ।। (Ath 11.9.5)

O brave and winner commander, you rise with your army breaking the nests of the enemy and surround him as snake surrounds the prey with its winding coils.

□ □ □

(*Continued from Page 17*)

The Vedas are a precious divine heritage and a sheet-anchor of human life. They are the fountainheads of holy knowledge with which humanity must remain in constant touch by continuing to recite the Vedas and meditate on them. Great minds detached from mudane affairs can with meditative concertration cull from the Vedas immense scientific knowledge and spiritual guidance from time to time.

(Excerpted from the author's book 'World Vedic Heritage').

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***Editor* : S. C. Pathak**

Vedic Teachings

PRAYER

(PROTECT US FROM THE WICKED)

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः ।
पाहि रीशत उत वा जिघांसतो बृहद्भानो यविष्ठ्य: ।। (ऋग्वेद: 1-36-15)

Transcription

PAAAI NO AGNE RAKSASAH PAAHI DHUURTERARAAVNAH.
PAAHI RIISATA UTA VAA JIGHAAMSATO BRIHADBHAANO
YAVISTHYA.

(Rg. 1-36-15)

Word-Meaning

(AGNE) Oh Effulgent God (PAAHI) protect (NAH) us from (RAKSASAH)[1] the wicked, (PAAHI) protect us from (ARAAVNAH)[2] the miserly and (DHUURTEH) the fraudulent, (PAAHI) protect us from (RIISATA) the persecutors (UTA+VAA) and (PAAHI) protect us from (JIGHAAMSATAH) men of bad intentions. Oh (YAVISTHYA)[3] God Almighty, (BRHADBHAANO) Possessor of great lustre, (PAAHI) kindly protect us from all evils.

INVOCATION

Oh Self-effulgent God, You are the Destroyer of all enemies of the righteous and the innocent. Kindly protect us from the "Raaksas", the wicked and harmful men. Oh Lord Almighty, protect us from the fraudulent and the miserly. Protect us from those who persecute us and also from those who want to inflict injury on us. Oh Almighty God, You are Great and Glorious. Kindly be Gracious to protect us from all these aforesaid bad characters.

Translated and edited by Pt. Satyanand Shastri, M.A., New Delhi.

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1. According to Nirukta (IV, 18, 3) 'Raksas' is he from whom we need to be protected.
2. One who is averse to giving charity is 'araavana'.
3. 'Yavisthya' means 'the most youthful' i.e. the most vigorous and powerful.

Editorial

Love for God Destroys Selfish Desires.

Loving Service to God (Bhakti-Marg) is said to be the easiest way to reach Him and it is open to all. Since God is the embodiment of love, and is not confined to one place or spot, He manifests Himself in countless forms. As such, true devotees love the entire humanity and pray for every one's material and spiritual prosperity.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद दुःख भाग्भवेत् ।।

"May all be happy and free from disease and despair. May all have a happy and harmonious life. May nobody ever be afflicted with suffering and sorrow."

Unless one broadens the concept of love one will not be able to understand and experience the sacredness of love and the divinity of such love. For a true devotee of God every thing that forms part of the universe, both animate and inanimate, is His creation and, therefore, sacred worthy of love and adoration. As the individual pursues the path of pure love, he finds himself always bathing in the river of joy and contentment. Even one particle of that bliss makes for him every thing in the universe beautiful and blissful. Worship of God, study of holy scriptures, reverence to elders, all become useful only if the mind can be filled with love.

The importance and beatitude of the path of love lies in the fact that every one, without any distinction whatsoever, can tread that path. But he can succeed only if he is absolutely earnest in his endeavour. Practice of pure love for the entire creation of God annihilates selfish desires and the devotee reaches the pinnacle of glory of godliness.

Religious texts, therefore, repeatedly caution man against the powerful sense organs. Their influence cannot be ignored or wished away. One has to be always on guard against their powerful pull since even the most austere may be swept off his feet by them. Constant devotion and love to God will surely destroy all base and selfish desires.

S.C. Pathak

'NAMASTEY'

No need to hug or shake hands
Just say NAMASTEY with folded hands
Thus avoid hug shocks or risks of cold
Nor change religion, only revert to old.
NAMASTEY conveys one's regards and love
To all persons whether below or above
Adopt this oldest world oriental way
And be happy to great all by NAMASTEY.
NAMASTEY the sweetest word when chanted
Conveys respects and greetings when wanted
It's used for plural or singular forms
It's used for all occasions and norms.
Be it a male addressing a female
Or Vice-Versa facing each or through mail
Be it morning, noon, evening of night
Just this sweet NAMASTEY fits always right.
NAMASTEY is saluation for communications
Be they of bussiness or personal relations
Don't get puzzled to salute as madam or sir
Use it for friends, parents, brothers or sisters.
It is not just a word. It's a symbol of civilization
It will usher Unity and Peace for each nation
It doesn't interfere with any race or religion
NAMASTEY being Oriental is worth adoptation.
Just fold hands and bring them near heart
And say NAMASTEY the word Sweet and short
Posture itself indicates regards from core of heart
All Children, Young or Old can easily follow this art.

D. B. Gulati
ARYA SAMAJ, FORT, BOMBAY

Dayananda's Concept Of Guru

By J.M. Sharma,
54, Sector-11-A, Chandigarh

Two tragic events in the family changed the course of Dayananda's life. He was 16 years old when his younger sister fell ill and died within a few hours. He had never seen anyone dying before. While other members of the family were crying with grief he stood stunned and tearless near the death-bed of his sister. His parents called him a stone heart. But they did not know what a struggle was raging in his mind. The thought that one day he would also die had shaken him. Three years later his uncle, to whom he was much attached, was snatched by death. This time he cried bitterly. He thought how transitory life was and decided to seek liberation from death.

The attainment of immortality has engaged the Hindu mind since ancient times. We read in the Katha Upanished the story of Nachiketa, who left home and went to the God of Death, Yama, to seek the knowledge which would make him immortal. The four sights which impelled the Buddha to renounce the world included one of a deadman. The sight of death also led Dayananda to seek moksha, that is, liberation from the cycle of birth and death. He disclosed his state of mind to his friends and they told him that there lived in the vastnesses of mountains and forests yogis who had conquered death and that he had better seek their help. Dayananda one day quietly left his home in Gujarat in quest of a guru. He was then 21 years old.

Visiting places where he was told lived yogis and learned men Dayananda arrived in Hardwar towards the end of 1854. From Hardwar he went up into the Himalayas to continue his quest. Sometimes his life was threatened by wild animals, often he had nothing to eat for days on end, but he was undaunted in his mission. He met a number of sadhus and yogis. Some imprssed him by their erudition and some others by their yogic attainments and he gained much from them, but none could measure up to his standards. He would accept nothing blindly. He had given evidence of his rational outlook quite early in life.

Dayananda was 14 years old when his father insisted that his son should begin observing the ceremonies connected with Maha-Shivaratri, the great night of the Lord

Shiva, their family deity. The ceremonies include fasting and an all-night vigil at the image of Shiva. Dayananda kept the fast and went to the temple in the evening to attend the night services. Around midnight the adult worshippers were overpowered by sleep but the young Dayananda kept himself awake, determined as he was not to be found wanting in devotional fervour. Then he saw a mouse coming out of a hole and began nibbling at the offerings made by the devotees. Dayananda had been told by his father that Shiva was all-powerful. But he found Shiva helpless even before a tiny creature. This disturbed him so much that he could not contain himself and awakened his father. He expressed his doubt about the rationality of idol-worship. His father explained that the image was not the personification of Shiva. It merely represented him for the purpose of worship; and being worshipped through it he was as much pleased as though he were actually present in the idol. The explanation did not, however, satisfy Dayananda.

This was the type Dayannda was. His forte was intellectual faith, not blind faith. At Ukhimath the head of the Kedarnath temple, impressed by his handsome and intelligent personality, wished to have him as a disciple, who would succeed to the Mahantaship after him and all the property attached to the shrine. But Dayananda spurned the offer. He said, had he been interested in worldly comforts he would not have left his home. At Badrinath, another important Hindu pilgrimage centre in the Himalayas, Dayananda asked the head of the monastery whether he knew of any yogis in the neighbourhood. But he learnt to his regret that there were none at the time but were in the habit of visiting the monastery at times. Thereupon, Dayananda left Badrinath to make a thorough search in the hills. He took the course of the Alakhananda river towards its source. He went on and on and finally found himself completely lost. In the hope that there would be human habitation on the other bank of the river he started wading through the ice-cold waters. His naked feet were cut by sharp bits of ice in the river bed and started bleeding. Many a time he nearly lost his balance. He knew if he fell down he would not be able to get up and would be frozen to death. When he reached the other bank he was more dead than alive. For once he thought he should better end his life and thereby finish all his problems. But the feeling passed over quickly. He would rather die a seeker's death than an escapist's death.

Dayananda had been wandering in the Himalayas for about a year but had failed to find a guru who could come up to his expectations. Therefore, he turned to the plains. His search in the Gangetic plain was a barren of results as in the Himalayas. But before he called off his quest he would make a final bid in the Vindhya mountains and in the valley of the holy Narmada river to see if there lived any yogis. This final attempt also proved fruitless. He had spent 15 years in quest but the time spent could not be considered as utter loss. He had an opportunity to see Hinduism in practice at close quarters. What he saw was not wholly encouraging. His first-hand knowledge of Hinduism and its gurus would in course of time enable him to diagnose what was wrong with Hindu society.

When Dayananda failed to find a guru he decided to go to the original sources of Hinduism and find the answers to his questions and doubts himself. The ancient scriptures are in Sanskrit, which could be properly understood through a sound knowledge of its grammar. He had heard of Virajananda Sarasvati's reputation as a great teacher of Sanskrit grammar during his wanderings. Virajananda lived in Mathura, the land of Krishna. Dayananda presented himself to Virajananda in the 1860 and requested that he might be accepted as his pupil.

Virajananda divided Hindu literature in two categories : Arsha (आर्ष) and Anarsha (अनार्ष). Arsha (आर्ष) are the works which have been authored by Rishis, (ऋषि) ancient sages of India. Anarsha (अनार्ष) works are those which have been written by non-Rishis. There is an ancient tradition that the Arsha (आर्ष) have always precedence over the Anarsha (अनार्ष). Virajananda taught only Arsha works of grammar such as Panini's Ashtadhyayi and Patanjali's Vyakaran Mahabhashya. He rejected the Anarsha books like Siddhanta Kaumudi (सिद्धान्त कौमुदी) as spurious and unreliable. Dayananda extended this criterion to gurus as well.

The word "guru" (गुरु) literally means a dispeller of ignorance. The Hindu gurus between themselves represent three traditions : Arsha, Puranic-Tantric and medieval Bhakti Marga. The chief difference between the Arsha and the two Anarsha traditions is that the former lays stress on intellectual faith but the latter two demand blind faith. The Arsha guru imparts spiritual as well as secular knowledge. In the Rigveda a guru is called Sakta (शाक्त). one who is capable of imparting knowledge. In the Atharvaveda he is called acharya (आचार्य). A shishya (शिष्य) is not to accept what the guru teaches without questioning. It must pass the touchstone of tarka (तर्क) (reasoning). Yaska, (यास्क) the Vedic etymologist, ranks tarka (तर्क) with rishis (ऋषि). The Arsha (आर्ष) guru does not pretend to be super human. In the Taittiriya Upanishad he tells his shishyas not to follow him blindly. He asks them to emulate his good habits only and overlook his bad points.

However, the Puranas and Tantras make a departure from the Arsha tradition. The guru is no longer a mere teacher but a preacher of new doctrines and a founder of a new sect. The Tantrik guru is also secretive. He does not preach openly but gives a mantra to his shishyas in secret. [5] He also claims to perform miracles.

The position of guru was equated to God in the medieval Hindu bhakti tradition. The guru demands complete submission from his shishyas. An ideal shishya is one who surrenders his body, power of judgement and wealth to his guru. Two terms which are frequently highlighted in the Anarsha Bhakti (अनार्ष भक्ति) tradition are Manmukha and

Gurumukha. A Manmukha is one who consults his own judgement to decide what is right and what is wrong. A Gurumukha is one who looks to the guru in all matters and has no will of his own. A Gurumukha is glorified but a Manmukha is denigrated. The Anarsha (अनार्ष) guru tells his shishyas that a Gurumukha will cross the ocean of the world and receive salvation but a Manmukha will be condemned to the cycle of birth and death and never freed from it. While he himself challenges the prevailing conventions and practices he regards his own ideas and teachings beyond critical scrutiny. He looks down upon secular knowledge and exalts esoteric knowledge.

Dayananda holds the Anarsha gurus to be the main cause of India's decline. He says they have exalted superstition and discouraged the questioning spirit. By preaching that Jnana Yoga (ज्ञान-योग) and Karma-Yoga (कर्म-योग) are inferior to Bhakti Yoga (भक्ति-योग) they have encouraged inaction and irrationality.

Following Manu, Dayananda uses three terms for a teacher : Acharya, (आचार्य) upadhyaya (उपाध्याय) and guru (गुरु). An acharya[6] is one who teaches the Veda with all its branches and inculcates good conduct in his shishyas and keeps them away from improper conduct. An upadhyaya is one who teaches only one branch of the Veda. The term guru[8] applies to mother and father and any one who dispels falsehood and causes truth to be known. Dayananda also lays down the qualifications of a shishya. An ideal shishya[9] is one who is fit for true knowledge, is of good conduct, has a keen desire for knowledge and behaves to the satisfaction of his teacher.

Dayananda gives five tests for sifting truth from untruth. True knowledge is what is in agreement with God's attributes and the Veda, what can be verified by eight kinds of evidence given in the Nyaya Shastra (न्याय-शास्त्र); such as direct cognition, what is in accord with the laws of nature, what is supported by the practice of the Aptas, (आप्त) (the learned and pious) and what is approved by a pure concience.[10]

It would appear that Dayananda's outlook is imbued with rationalism. His Sandhya, he prepared for morning and evening prayers, begins with the Gayatri mantra in which a worshipper prays that God should quicken his intellect. The 10 basic principles of his Arya Samaj lay great stress on truth, right action and right knowledge. "An Arya," says the third principle, "should always be ready to accept the truth and renounce the untruth." The fifth principle says : "All actions must conform to virtue, that is, should be performed after thorough consideration of right and wrong." The eighth principle lays down : "False knowledge should be dispelled and true knowledge promoted."

Dayananda rejects the claim of the Bhakti tradition that liberation is the gift of a guru. One has to work for it. No one can upset the laws of God, who is just. It

would be an injustice if one gets something in reward what he has not earned. Rajagopalachari also takes a similar position. He says: "It is foolish to do one thing and expect to undo it before it produces its effects because they will not be to your liking. No act can ever fail to produce its result, nor can any act produce anything but its true result. One cannot expect something to happen for which something else appropriate to produce that result should have been done,"[11] However, the Anarsha gurus claim to undo the law of karma. They say they can ward off the evil consequences of an action if its doer approaches them.

The Arsha way to salvation, says Dayananda, is that one should meditate upon God, practise yoga, live righteously, acquire knowledge by observing brahmacharya, keep company with the pious and learned, have right thinking and lead active life.[12]

It is usually seen that most gurus install themselves as infallible founders of their sects and institutions and demand unquestioning faith of their followers in them. But not so Dayananda. He holds only God infallible. It is sheer nonsense for a human being to try to equate himself with God. Dayananda was present at the opening of a branch of the Arya Samaj at Lahore in 1877. He was requested by his admirers to become a patron of the Lahore Arya Samaj. But he declined. Then they requested him to become Param Sahayaka of the Arya Samaj. That also he rejected. He said that only God was Param Sahayaka (supreme patron). How could he usurp a status that belonged to God ?[13]

Once Mirza Ghulam Ahmad of Qadian (1835-1908), founder of a sect known as Ahmadiyahs, called upon the Arya Samaj of Lahore to defend some statement Dayananda was reported to have made. The General Secretary of the Lahore Arya Samaj, Lala Jivan Das, refused to be drawn into a controversy. He said that the Mirza had better clear up his doubts with Dayananda himself. The reply was shocking for the Mirza, as he expected every follower of faith to defend what he (Dayananda) said. Even some of Dayananda's followers did not appreciate the stand taken by Jivan Das. They reported the matter to Dayananda when he visited Lahore next. His comment was that they were not bound to defend anything unless they were themselves convinced that it was true.[14]

A sad aspect of free India's religious life is the phenomenal growth of superstitious belief in the supernormal powers of gurus. Many of them are blatantly stuntmen and some others pretend hollow spirituality. Another unusual aspect is their life style which is in sharp contrast to the austere living of traditional gurus. It would be in the fitness of things for the Arya Samaj to lauch a vigorous drive against the Anarsha beliefs and practices of gurus and try to promote a rational outlook among the people.

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6. *Satyartha Prakash*, 'My Beliefs and Unbeliefs', Article 31.
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"The Pathway To Perfection"

* Perfection in action is Yoga.
* To remove mental disturbances and stabilize the mind is Yoga.
* Negative feelings distort good actions, good habits, and good life. Discipline and common sense are very necessary for daily living.
* Have mastery over your mind, then you can attain highest peace and prosperity.
* If concentration and awareness are combined, then you are bound to succeed.
* To live by high standards, principles, and ideals brings us peace and prosperity.
* Nothing great was ever achieved without enthusiasm.
* The one who puts the oil of inspiration into the lamp of the mind will have inner light.
* Intensity for excellence is the hallmark of an extraordinary human being.
* To lead an extraordinary life, we have to leave aside all negative feelings.

—**T.R. KHANNA, U.S.A.**

LIGHT OF YOUTH

How can we cross the sea of Samsara ? This worldly existence is so difficult to cross. Billions have died and billions will die. All of us will one day be dead. If we fail to realize the Self before we depart we will have to take up the journey again and again until we succeed.

We make plans, we set goals, we desire for this and that—but have we forgotten the Real Giver of Life ? Without His Grace we would have no breath.

Man Plans
God reprimands
Man misunderstands.

We have a part to play, and we should play our part well. When the Director gives us another part to play we should not hesitate to follow His instructions. But the problem in some cases is that we have become so familar with our part that we no longer grasp the whole picture. We become arrogant and sit ourselves on the Director's chair and insist that everything should go our way. Mistakingly we assume that WE are the Director.

When we play God, we can no longer play with Him. This is a very big problem. This is a trap that nearly everyone falls into. To avoid this trap (or to get out of this trap) we need a Guide, someone who knows the path and knows where the traps are set. To find a qualified guide there is only one requirement : we must first be a qualified seeker. If we are just interested in taking a spiritual "trip", then we will flnd that there are numerous "tour guides" advertising in the "spiritual" market place, and we can readily acquire their "services" for a handsome fee. There are many souls who fall for the trappings of these charlatants, but this only happens when we are so wrapped up in our personalities and bodies that we have cut ourselves off from the depth of our being.

We have expectations and we are anxious to fulfill those expectations. Inwardly, we are still immature, like little infants, expecting and wanting. But unlike innocent

babes, we hide behind a mask of contrived self-control. Although outwardly we maintain a friendiy unassuming nature, inwardly we burn in frustration when we don't get our way. And instead of controlling this negative aspect of our nature with self-discpline, humility, introspection and prayer, we cover it up with outer decorum. As children we learned to control our bowels so that diapers were no longer necessary. But we never learned to control our minds. We've been wearing the dirty diapers on our heads for so long. It's time to remove those dirty diapers and clean away the negative mentality and wrong thinking. We have to learn to control our mind.

We have to feed our mind good thoughts and inspiration. If we feed our mind the wrong thoughts we are going to suffer from mental diareha or mental constipation. We shouldn't get stuck in our images and ideas about how things should be. Things are going to be the way they are, and the only way we are going to change them is to put out good energy. It is not enough that you just meditate or read books, or run from this place to that place in search of "something" or "someone" to make you happy. You have to confront yourself head-on. You have to become quiet and peaceful inside by living in the depth of your being.

We have to live a pure life, with good habits, and sincerely and energetically serve our loved ones. But if we are busy playing mind games we will miss the boat. In other words, if we are busy entertaining our personality or other personalities we will NEVER grasp the import of the Teachings of the Wise. The wisdom that has been passed down from times immemorial can be campared to a well built ship. This ship (navigated by a qualified captain) can take up across the sea of birth, life and death (the Sea of Samsara). But if we waste our time and energy in useless talks and in giving importance to shallow relationships and selfish pursuits (like bad habits and pleasure-seeking) we will never be abe to get out of our shallow mentality.

We need to put a stop to our verbal delusion. Expressing our opinions and intellectualizing and philosophizing about worldly and spiritual matters will only increase our stubborness. It will thicken the veil of ignorance by increasing our ego. Likewise, listening to those who are "lost" will only take us deeper into the jungle of our mind, and further and further away from the Divine. The one who is in the mouth of the shark loves to have company. There are many fools who misuse the old saying "Be in the world, but not of it". Be in the water with the sharks and you will be tripped apart. Be in the water in a sturdy and sound boat and you will have the chance to cross the Sea of Samsara and reach the shore of Enternity.

(Source : Light of Youth, USA)

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NEWS & VIEWS

Bad News, Drinkers

More bad news for men who imbibe. A new study by the national institutes of health, presented at an American health association conference in New Oreleans, says that men who consume more than two drinks a day are drinking their way towards a dangerously enlarged heart.

This is the first time that evidence has been found of a relationship between alcohol intake and Enlargement Of The Left Ventricular Mass (LVM) enlargement in males. But men who drank wine were found to be at greatest risk for this cardiac condition, which can cause extra heartbeats and irregular rhythms and can be a risk factor for heart attacks.

Dr Teri A Manolio, and epidemiologist with the national heart, lung and blood institute and lead investigator in the study, said : "Even the smallest dose of alcohol seem to have some effect on the left ventricular mass. The more you drink, the higher your risk becomes. And if you're obese or have high blood pressure, your risk goes up still more. Age is also a factor, and our conclusion is that anyone past the age of 50 or so—and certainly anyone who already has an enlarged heart—would be better off not drinking at all".

The findings were based on a study in Massaehusetts of 2000 men and 250 women aged 17 to 90.

—PTI

☆ ☆ ☆

Indian Wins UNESCO Prize

Dr. D.D. Sarma from the Indian Institute of Science, Banglore, has won the 1989 Javed Husain Prize for Young Scientists awarded by UNESCO. He shares the Prize with Dr Gaumo-Avarez of Spain.

Dr. Sarma, who works in the Solid State and Structural Chemistry Unit of the Banglore Institute, received the award at a ceremony held in Paris on 8 November 1989 during UNESCO's General Conference.

The Javed Husain Prize for Young Scientists is awarded every two years to recognize either pure or applied research by scientists not older than 35 in the nature and social sciences or in technology. Military research is specifically excluded.

The Prize was set up in 1984 by the Indian physicist Dr. Javed Husain. He donated $ 102,765 to UNESCO to set up a fund to finance the award. He made this offer, he said, because he was a "great admirer of UNESCO."

(Source : UN Newsletter dated 2.12.89)

* *

Candy, Soft Drinks May Lead to Mineral Deficieney, Heart Disease

WASHINGTON (AP)—Candy, soft drinks, and other foods high in sugars may lead to a mineral deficicncy that increases the risks of heart disease and diabetes, Agriculture Department scientists say.

Food sugars can trigger a series of events in the body that will lead to a deficiency in the mineral chromium, said a report presented at the annual meeting cf the Federation of American Societies for Experimental Biology.

Dr. Richard A. Anderson, lead scientist at the department's Human Nutrition Research Center in Beltsville, Md., said chromium is an essential nutrient that maintains normal levels of sugars and fats in the blood.

Failure to get enough chromium results in elevated levels of cholesterol in the blood and increased risk of the type of diabetes that usually appears late in adult life, he added.

The researchers, including Noella Bryden, Marilyn Polansky, Andrea Powell, and Sheldon Reiser, said the results suggested that people who are genetically predisposed to diabetes or heart disease should moderate their sugar intake.

Anderson said foods high in simple sugars—such as cookies, cakes, soft drinks, candy and sugary breakfast cereals—generally also are low in most nutrients, including chromium. Therefore, eating a lot of these foods leads to the double problem of increased mineral loss and reduced intake, he noted.

Foods high in chromium include those heat-processed in stainless steel vessels, he said. Chromium is a major component of the kind of steel and gets into food during preparation.

Good chromium sources include low-sugar breakfast cereals, particularly those fortified with minerals, as well as bake goods made from fortified flour and grains, he said.

Anderson noted that chromium-3, the beneficial mineral found in food is different chemically from chromium-6, a potentially toxic heavy metal sometimes found in polluted water or bone meal preparations used as clacium supplements.

(END)

"If we do not work to burn the calories we eat. those calories will burn us."

By Warren E. Leary, AP Science Writer (U.S.A.)

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Sanskrit Will Continue To Occupy Its Present Position. Supreme Court Confirms Its Stay Order.

The Supreme Court of India on 14th December 1989 took a very important decision by confirming its stay order of 17th March, 1989 maintaining the 'status quo' of Sanskrit language in the Indian Schools. The petition filed by Swami Anand Bodh Saraswati, President Sarvadeshik Arya Pratinidhi Sabha, along with Delhi Sanskrit Parishad was heard by the court that day. The Govt. pleader had appealed to the Court to quash the stay order, but the Chief Justice Hon'ble E.S. Venkatasubbaiya rejected his appeal saying that Sanskrit is being taught and encouraged in more than 100 universties in foreign countries and, as such, its removal from our country's educational system will not be justified at all. Supreme Court also made it clear in its order that the teaching of Sanskrit will continue in the schools as heretofore; and no Sanskrit teacher will be retrenched from service.

The petition was filed by Shri Balraj Trikha, Senior Advocate of Supreme Court and Shri Vimal Wadhawan, convenor of the Committce.

Prachar Vibhag
Sarvadeshik Arya Pratinidhi Sabha.

★ ★ ★

Health By Homoeopathy

—S. C. Pathak

Dyspepsia (Indigestion Or Ajeerna)

The Sanskrit word "AJEERNA" is derived from 'A'—not, and "JEERNA"—digested. It means that condition of stomach where food is not properly digested by the system. In the daily digestive process some digestion is incomplete. But, if regular and frequent, it becomes chronic with signs and symptoms of gastric upsets, discomforts and requires immediate attention.

Drinking water excessively immediately after food, irregular meals, avoiding nature's calls of thirst, hunger and evacuation, sleeping excessively during day are some of the reasons causing indigestion. Sometimes even light hot food taken in time is also not digested. Anxiety, anger, greed and psycosmatic factors also cause indigestion. This is the case often with intellectual people who eat excessively.

INDIGESTION infact is a vague term which to a lay man means anything wrong with the stomach. Its common symptoms are depression, heaviness of head, dullness, giddiness, abdominal pain, heaviness of the abdomen, bowel irregularity of either constipation or diarrhoea, burning in the chest, eructations, and so on. It is not necessary that all these symptoms should be present in a patient of indigestion; but most of them could be there to upset him. Technically speaking, all these disturbances can occur as a result of either a disturbed digestion, or as a result of defective absorption of the digested food in the small intestine, or as a result of various pathalogies of the colon. Indigestion is not a disease, but a collection of above symptoms which usually occur during, or soon after eating or drinking. It can be caused by a variety of disorders which at times can be difficult to identify. Certain foods like cabbage, beans, onions and partaking of alcoholic or carbonated drinks, like soda, can precipitate attacks of indiguestion in some people. Others may suffer if they eat too fast, or have an extra rich or large meal. Pregnant women, heavy smokers, people who suffer from constipation, the obese and the elderly are particularly prone to indigestion.

Indigestion is troublesome and may even be painful, but is not a threat to life nor it is dangerous. Even then, if neglected for too long, it can cause other metobolic changes

in the body which could prove to be really dangerous. Familiarise yourself with symptoms that afflict you and spend sometime thinking about the nature of your indigestion. Does it occur after eating a particular kind of food ? Does it occur after eating late at night ? Or after a bout of drinking ? Try to adjust your eating and drinking habits to suit your stomach's idiosyncrasies.

Remedies : Homoeopathic remedies help to overcome indigestion quickly and permanently. These may be selected on syptoms.

Abies Nigra (30)is useful in its thirteeth potency for indigestion that troubles the aged. There is sensation as of a lump in the stomach. The patient has a distressing feeling of constriction just above the pit of the stomach, as if everything were knotted up. There is a total loss of appetite in the morning, but great craving for it at noon and night. Pain in the stomach immediately after eating.

Carbo Veg (200) : is a medicine prepared from vegetable charcoal. It acts best in 200th potency and is indicated when there are sour eructations, heaviness and fullness in the abdomen after eating and drinking. Patient gets temporary relief from belching. The eructations are rancid, sour and putrid. The symptoms are worse from fat, fish, ice-cream, vineger and cabbage. Coffee disagrees and milk increases the flatulence. There is violent burning in the stomach, chest and abdomen. Crampy pains may force the patient to bend double. Carbo veg. is a valuable remedy in chronic gestric catarrh and conditions based upon degeneration and induration.

Flatulence gives rise to asthmatic breathing and dyspnoea. Patient wants to be fanned. There is frontal headache, worse in the morning and in warm room. Pressure of gas is more upwards on the diaphram, causing distress of breathing, and sometimes might even give rise to palpitation of heart.

China (30.200) : is more effective when taken in mother tincture form, 10 drops in half a cup of water, three times daily when digestion becomes slow after prolonged illness. There is distention of the whole abdomen associated with flatulence and belching of bitter fluid which gives no relief. The flatus is offensive.

China is useful in cases where there is depression of vital power due to loss of animal fluids. Many times these symptoms of China are caused by drinking tea excessively. Food lies in the stomach for a long time causing eructations and some times vomiting it undigested. For better results it should be used in 200th potency.

Nux Vomica (30,200) : is useful in 200th potency for persons who lead a sedentary life and are prone to indigetion after bouts of drinking and from eating outside rich food. There is a weighty feeling and pain in the stomach whieh becomes worse after eating. The patient feels nauseous and vomits after eating, particularly in the morning.

Nux Vomica is a remedy influencing both the glandular secretion and muscular tone of the digestive organs. The patient feels drowsy in the evening and miserable in the morning; has dull frontal headache which is a constant element. He has gastric irritability with pains radiating in various directions from the epigastrium which are worse in the morning.

Nux Vomica is indicated in slow and difficult digestion with food coming up to the throat; bitter and sour liquids rising up into the mouth. Tongue white or yellow, red at the point and on the borders. Great thirst or absence of thirst, VERTIGO, pain in the back of the head and in the nape of the neck. Great, fatigue, sleeplessness, melancholy, cough and oppression are some other symptoms of Nux Vomica.

Pulsatilla : in its 200th potency is indicated if indigestion results after eating rich fatty food. Dryness of mouth, putrid taste in the morning on awakening and a sensation as if food had lodged under the sternum are characteristics of this remedy, The tongue is coated with a thick, rough white fur, there is acidity and heart—burn, food tastes bitter, sour or putrid. There is water-brash and eructations tasting of food. Flatulence of pulsatilla is that it moves about and often causes painful sensations about the chest, which are relieved by eructations or passage of flatus. The circulation of blood is disturbed and the patient always feels chilly. After meals sometimes there is violent palpitation and the action of heart becomes irregular, and the pattent thinks that he has a heart disease.

Pulsatilla patient is mentally active and keeps awake for hours after retiring. The sleep is dreamy and he awakes next morning, tired and listless.

Lycopodium (30,200) : is specially suited for chronic congestion and catarrhal conditions of the stomach in patients with gouty and liver troubles. There is distress immediately upon eating, not after one hour or so after eating as is the case of Pulsatilla. There is intoleranee of pressure about the waist after meals. There is great accumulation of flatus in the stomach and intestines--rather more in the intestines, especially the colon; and this presses upwards and causes difficulty of breathing. Lycopodium is useful in the atonic and acid forms of dyspepsia, for it has sour taste, sour belching and vomiting, when it does occur, is sour. There is constipation with ineffectual urging to stool which is caused by the contraction of the sphinctor ani. Lycopodium has another important symptom : desire for sweets.

Accessory Treatment : The first thing in the treatment of indigestion is to avoid all those habits and pursuits which are calculated to continue the complaint, such as indolence, late hours, dissipation, sedentary habits, use of tobacco, free use of stimulants, purgatives, rich or indigestible food, eating too much or too frequent, or fasting too long between meals etc. Efforts should be made to promote health by a well regulated regime. Early to rise should be made a daily ritual. Quit the bed latest by six o' clock in summer

and at seven in the winter. Drink a glass of water on rising,. Try to regulate the meals at regular intervals during the day so that they may be about four to five hours apart. Water is the best beverage to be taken in moderation during meals; but freely in between. Two or three glasses of cold (not chilled) water taken two hours before and two hours after dinner have a strengthening effect upon the digestion. Avoid too rich, fatty, seasoned and fried foods in your meals, which should consist mainly of vegetables, milk and fruits. The meals should be taken slowly and should be well masticated. Take a little rest after each meal, and go to bed at night latest by 10 o' clock, so as to get up early next morning.

Physical exercise also play an important part in curing indigestion, or at least keeping it under control. Old people should go daily for early morning walk at least to a distance of 2-3 kilometers. Daily practice of 'Yogic asans' can also help a lot in the treatment of indigestion, and for that matter in the cure of all ailments relating to the entire digestive system.

PAVAN—MUKTASAN, SARVANGASAN, HALASAN, SHALABHASAN, DHANURASAN, VAKRSAN AND PASHCHIMOTTASAN are some of the useful exercises for the cure of all digestive ailments. Sitting in VAJRASAN for 10 to 15 minutes after meal is very helpful. (Details of yoga—asanas can be learnt from any good book on the subject). □□

(*Continued from page 22*)

The life source of our culture has been the Vedas. It is the Vedic culture which has bravely stood the test of time, weathered the storms and provided solace to the troubled mind and given direction for a clear-cut destination. The fundamental thought of the Vedic Culture has been that matter has been there for sure, but matter (or material progress) is not everything. Beyond matter, there is Atma-Tatva, the same "tatva" which is called God. Body is there but body is not every thing. There is Atma Tatva—the same Tatva that is called JEEVATMA. The world around us is a reality and its existence is for the body to enjoy. But there is another forceful, striving reality that some day or the other we have to leave this world. Enjoy it with a clear understanding that one day you will be called upon to leave it. Like a guest, enjoy all the hospitality, but do not forget that you are a guest, not the owner of this world for ever. Make your life and the lives of the people around you a better place, a more comfortable, and an adjustable place to live. Live with an attitude of detachment like a lotus in the pond. This is Vedic culture-an excellent blend between material progress and spiritual advancement.

Swami Dayanand Saraswati, the founder of Arya Samaj, has in no uncertain terms emphasized the need of adhering to the Vedic culture. The Arya Samaj all over the world has a commitment and moral binding to spread the message of the Vedas and foster friendly relations and better undertanding amonst all living beings.

May God grant us the intellect to adhere to Vedic way of life.

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WHAT IS VEDIC CULTURE

By Mr. Amar Erry,
ARYA SAMAJ MISSISAUGA (Canada).

Many of us who came to Canada in the late sixties or early seventies find ourselves reasonably well settled. Our children are growing into mature adults. This land is becoming our second home. Like any other intelligent group of people, we want to have the best of both worlds. We came here for better economic prospects, but we do not want to adopt completely the western way of life.

Losing our next generation, which in reality means losing our culture found expression in the organisation of many social and cultural groups, places of worship and associations.

Before we discuss what is Vedic culture, let us try to understand the difference between civilization and culture. There is a fundamental difference between the two.

Civilization is the body, culture is the soul. Civilization is material progress and provides physical comfort. Culture is spiritual advancement and mental peace. A society may be civilized but may not be cultured or vice versa.

Civilization and culture may go hand in hand or may exist within each other. Many once highly civilized societies have now vanished; but those societies which were culturally advanced are always looked upon with awe and as a source of moral strength and inspiration. Culture derives its roots from truth, honesty, restraint, love, compassion, caring, respect for others and will aways be cherished.

It will outlive any vicissitude and onslaught of time and territory.

Now each culture derives its sustenance from a source which becomes a focal and the nerve centre around which the life of the society revolves. This focal point becomes like the soul in the body. When the connection with that source of life gets loosened or broken, the whole body becomes listless, dead and without any substance.

(Continued on page 21)

WORDS OF WISDOM

S.C. Pathak

(About the Law of Karma)

प्रद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् ।
वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ (मनुस्मृतिः 12-5)

Transcription

PARDRAVYESHVABHIDHYANAM MANASAANISHTA-CHINTANAM.
VITATHAABHINIVESHASCHA TRIVIDHAMA KARMA MAANASAM.

(Manusmriti : 12-5)

Meaning

There are three main sins which a man may commit through his mind. These are : first, coveting the wealth of others and to think of stealing it; second, zealousy and hatred for others and to tnink ill of them for any reason whatsoever; and third, to entertain the idea of telling a lie to others for any purpose or motive. Even to think of these actions, though not committed physically, is a sin.

Elucidation

This Shloka tells us about the importance given by Vedas to the purity of mind and thoughts. It is not enough for man to desist from physically performing such acts; but these should not be given a place in one's mind too. That is very essential. Repeated generation of evil thoughts may ultimately result in one's actually committing them physically. He then not only commits a sin, but it may also be crime punishable under the law of the land. As such, it is better to nip the evil in the bud itself by closing the mind for any evil thought to enter.

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Poems of Beatitude

God's Benevolence

BY PRIYAVRATA DAS
139, SAHEEDNAGAR
BHUVANESWAR-7
(ORISSA)

When I was deprived of
The vision in my right eye,
I gave solace to myself
And I thanked you
That you allowed me to function
With my left eye,
And that the burden of the sins
I committed has been shrunk.
I feel
What you have granted
And bestowed on me out of your will,
Is my great delight and your immense kindness.
Rather than what I wish
To have
Out of my own desire.
For all that you give and take
Reveals only your justice and benevolence
And what I deserve.

Foreigners Interest In Oriental Studies

By Ram Sharan Dass Vashishtha, New-Delhi.

In 1651 *Abraham Rogers* wrote a book, "Splendours in the Hidden *Heathendom*" in which he mentioned some of the matters dealt with in the Brahmanas. In 1699, *John Hooks Laden* arrived in India and learnt Sanskrit for 3 years after which he wrote a book on Sanskrit Grammer in the German language. Warren Hastings, the Governor of India, got an English translation of a law book, Mitakshara, written by Indian Brahmans. This was named—"A code of Gentale's law". In the 18th Century *Mr. William Johns* was the first Englishman who learnt Sanskrit in *1784*, afterwards he became judge of Calcutta High Court. He wrote his 'Asiatic Researches' (1789-1794). Wilkinson started a magazine of the Asiatic Research Society. He also translated Gita in English and Hitopadesh in 1808. He was called Sanskrit mad. After him, Henry T. Colebrooke also learnt Sanskrit and became Secretary of the Royal Asiatic Society magazine. He wrote a book on Vedas. Wilson wrote essays on "The religious and philosophical systems of the Hindus" and got a prize of £ 200.

Alexander Hamilton a naval officer in India, had picked up some Sanskrit. After retirement, he stayed in Paris in 1802. F. Schegal learnt Sanskrit from him for 3 hours daily. In 1803 Schegal wrote a book on "Wisdom and language of Indians". In 1818, August Schegal, his younger brother became the first Professor of Indology in Bonn University. He also learnt Sanskrit in Paris jail.

Some other scholars followed. Eggling wrote "Sacred Books of the East". Ludwing translated Rig Veda in German, *Pischel* wrote 'Vedic Religion' and Golden Bery wrote Vedic Studies'. *Weber* wrote 'Indian Studies'. *Hopkins* wrote 'Religions of India'.

In India, Sir William Johnes translated Shakuntala in English. In 1796, he also translated Manu Smriti (Laws of Manu). In 1818, August Wilhelm Von Schegal taught Sanskrit in Bonn University. In 1833, his pupil, Helmolt translated Gita and in 1805, Colebrooke wrote a book on the 'Vedas'.

Monier William wrote *Sanskrit English Dictionary* which is a marvellous of hard work. At this time Max Muller entered the field. Max Muller got his Ph.D. in Sanskrit. In 1844 he translated *Hitopadesh.* Fraz Bopp and Rochert guided him to higher studies in Sanskrit. In *1843*, he moved to Paris for this purpose. There Burnouf was a great Sanskrit scholar. There were other scholars also for the study of Vedic literature. Burnouf gave lectures on the Hymns of Rig Veda. Max Muller stayed there for a year. He was 23 years old. *He got Rig Veda 1849 printed,* with English East India Company financed these projects by an annual grant of Rs. 1 lakh. He called Rig Veda, "the first book of mankind". He also wrote that Sanskrit was the Grand-mother of the languages of the world. His books drew the attention of the intellectuals of the World in the West, to the study of the Rig Veda.

In 1856, he wrote 'Comparative Mythology', in 1861, "the Science of languages". In 1964, "Sacred books of the East". In 1892, 2nd edition of Sayan's commentary was published. This time, an Indian Raja financed the project. In 1899, he wrote to Lord Curzon 'that Indians should be treated with respect'. He praised Indian culture.

By this time, he came into contact with English politicians like Macaulay and Christian Missionaries, who worked in India for the conversion of the Hindus to Christianity. *Their influence changed his whole policy.* His main object now became 'to lower the Vedas in the eyes of the Hindus-chiefly the English-educated'. Bournouf had also followed the same policy. At least *Baber* of Bonn did the same work. Other Indologists like Roth, Howett, Schegal and Westernitz followed suit.

In India, Shri Rajendralal Mittal and Telang worked on the line of Max Muller and their writings were tainted with the same Anti Hindu spirit. Those Europeans who were influenced by Hindu culture and philosophy were disliked by these scholars. Baber wrote about *Gold stucker*, whose writings showed an appreciation of Indian philosophy in deriding words 'His mind is deranged'. Englishmen like *Woodroffe* and *Germans* like Schophenheur were greatly influenced by Indian teachings but the policy of Max Muller and after him, of MacDonald continued to be Anti-Hindu.

(They tried to write disparagingly about Vedas and translated verses in support of their plan of Converting Hindus of Christianity.)

Another Indologist of great repute is Prof. Jacobi. In his boyhood he had learnt Sanskrit. He evinced great interest in the study of Jains religious books. He wrote many books and also translated many books. He translated 'Jatakas' in 7 Vol. also.

Theu Bernard wrote his book on Hindu philosophy. *Calland* translated *sutras* in German, in 3 volumes. *Perron* translated Upnishadas in *Latin.* Thebar translated Vedant sutras. G.R. Ballantine translated Kapil Shastra. *Kilhorn* translated Patanjali's Grammer.

★ ★ ★

The Reservation Trap

By S. P. Singh

The politics of reservation is a case of original sin. Dr S. Ramadoss, chief of the Vanniyar Sangam, and Dr Kansi Ram of the Bahujan Samaj Party, who have done elaborate calculations before taking to the streets, derive their inspiration from the recommendations of various judicial and quasi-judicial commissions and committees set up by the Centre and the States in a bid to win over block votes on caste basis.

Just as the Congress-I tried to win over the Vanniyars in Tamil Nadu on eleticon-eve by holding talks of their demands for 20 per cent job reservation in an already almost fully "reserved" State, the non-Communist opposition swears by the reports of many minorities commissions and, of course, the reports on backward classes.

The reservation muddle originated from the wrongly held view that poverty and backwardness was a casteist phenomenon alone. When the draft of the 1935 Constitution was presented to Gandhiji, he was visibly annoyed on not finding enough safeguards for the rights of Harijans. Gandhiji's preference was well-taken care of, after inscribing as many as 30 clauses in the Constitution to ensure protection to Harijans and other weak sections of society.

As if these were not enough, Dr Ambedkar inscribed Article 335 in the Constitution to reserve jobs for Scheduled Castes and Scheduled Tribes, but only for 27 years. It was extended twice after that. The reserved constituencis, reserved MPs and MLAs and reserved IAS, IPS and IFS officers thus became part of India's political and social scenario overlaying deep resentment among "unreserved" castes. The boiling pots spilled over many a time, most often in Gujarat where the caste cauldron never ceased to boil.

Again a law was made way back in 1956 to ensure the civil liberties and human rights of the Scheduled Castes and Scheduled Tribes and the Protection of Civil Rights Act was made more stringent in 1976. Taking forward the cause of Harijans, Nehru appointed the Kalelkar Commission which submitted its report in 1956, listing 2,399 castes and communities as backward and suggesting preferential treatment to them. However, in its report the commission disapproved of the concept of backwardness on the basis of castes. Nehru rejected the report calling it "vague".

The Kalelkar report, however. became the Magna Carta for Casteist politicians who discovered that the listed 2,399 castes and communities contituted some 40 per cent of the electorate and, if won over, they would outweigh the 20 per cent "reserved" Harijans who were perceived to be a traditional Congress vote bank. Dr Ram Manohar Lohia, a fire-brand socialist, was the first to come out with the demand for job reservation for the so-called backward classes. And, that was the beginning of competitive casteism in Indian politics.

Meanwhile, yet another kind of casteism was being practised in the south without raising cavil among the national leaders of the time. In violent reactions to their hegemony of the past, Brahmins were almost completely ousted from position of power and influence in Tamil Nadu. And, with the coming to power of the non-Brahmin DMK (AIADMK was a later-day product), Brahmins lost almost all seats in the Assembly and also in professional colleges. Most of them left the State.

The Brahmin domination ended in Kerala when Sir C. P, Ramaswami Iyer, a Tamil Brahmin from Madras (in the Madras Presidency Tamilians and Malayalees mixed freely and most of them spoke both the languages) was beaten in public and made to leave the State only three years after Independence. And, today in Kerala, power is shared on caste basis. That the most literate State in the Union is also most casteist, the irony of Indian politics !

Similarly, caste militancy in Marathwada had been on the rise. Dalit Panthers gave rise to Shiv Sena (or vice versa) and the street battles continue with more castes, including Muslims, joining the declining clout of the Congress. Sensible leaders in all parties saw in the new development the undoing of the ethnic harmony of the country. But nothing could be done to stem the rot.

And, finally, casteist politics was sanctified when the Mandal Commission report on backward classes was presented in Parliament in May 1982. The panel headed by Mr B. P. Mandal, a socialist, was set up by the Janata government on January 1, 1979 under article 340 of the Constitution to "investigate the conditions of the socially and educationally backward classes within India and submit its report by December 31, 1980". (This date was later extended).

The Mandal Comission suggested 27 per cent job reservation for 3,743 Hindu and non-Hindu castes and said that although more jobs should have been reserved for these castes in view of their population that could not be done because of the Supreme Court ruling which put a limit at 50 per cent job reservation in terms of article 15 15 (4) and 16 (4) of the Constitution.

In a long and convoluted report, the Mandal Commission suggested a five-point scheme for reservation: (1) Candidates belonging to backward classes, recruited on the basis of merit in oepn competion should not be adjusted against the reservation quota of 27 per cent, (2) the above reservation should also be made applicable to the promotion quota at all levels, (3) the reserved quota remaining unfulfilled should be carried forward for three years before it is "de-reserved", (4) relaxation in the upper limit for direct recruitment should be extended to these classes in the same manner as for SC and ST, (5) and the roster for each category of posts should be adopted by the concerned authorities as is being done for SC/ST.

The commission also recommended that all public enterprises, receiving government aids directly or indirectly, should have this percentage of jobs reserved for the identified castes. And, the reservation also should be extended to all universities and colleges.

Though the report was rejected by the Cengress-I government, subsequently the marathon debate in Pariiament on the Mandal Commission report and the extensive Press coverage created wide awareness about the growing caste politics with beneficiary castes lining up behind their leaders. The country's politics was thus re-aligned along caste lines, with each party scrambling to find a new support base not on the basis of ideology or party programmes, but on community interests as they were perceived.

The caste-specific approach to issues saw the States also vying with each other in setting up job reservation panels. Notable among them were Chedi Commission in UP, Bakshi Commission in Gujarat and the Venkataswamy and Navanur Commission in Karnataka. There emerged Dalit Christians in Kerala and "oppressed" Brahmins in Tamil Nadu who sought special preference. So also Lingayats and Vokkaligas in Karnataka where Mr Devraj Urs created history by qualifying almost 80 per cent of the population for one job or the other without creating any extra employment avenues.

Thus, job reservation, which was supposed to be a time-bound, firefighting operation, became an instrument of state policy. The job quota policy has sharpened contradictions in an already deeply fractured Indian society to such an extent that its continuance in the present from can only spell disaster.

(Source : Hindustan Times, New Delhi, Dated 11.1.89)

□ □

World Vedic Heritage

P.N. Oak.

Ancient Nuclear Establishments

One's eyesight has a comparatively very short range. As the distance increases, objects seem to fade out, and beyond a certain limit nothing is visible at all. And yet far away beyond the range of one's sight things exist and events do happen yet one doesn't take any cognizance of them.

The same rule operates in history. Doings of remoter generation fade out of public memory and become unknown to every succeeding generation.

But in such cases the remedy lies not in basing one's thinking on what one sees only with one's physical eye but in augmenting one's capacity to look beyond with the help of more powerful aids such as a microscope or telescope.

Analogical Historical Logic

Likewise in history, to recall or reconstruct the events of the unknown generations one has to stretch one's imagination and develop one's ability to take an overall view of human existence and be able to draw inferences from analogies.

Let us ask ourselves the question that since humanity has lived on this globe for billions of years is it possible that the industrial, scientific and technological advancement that we have witnessed during the last 150 years never occurred earlier ? A period of 150 years in the illimitable stretch of time is like a mere fleeting spark or split-second. Many periods of industrial, scientific and technological advancement must have preceded our own. This conclusion reached by analogical historical logic is reinforced by actual references to wonder travel-craft, mystery missiles and miracle-drugs mentioned in epics like the Ramayan, the Mahabharat and other ancient scriptures.

Archaeological Objections Not Valid

The usual objection that archaeological finds have not justified any high scientific advancement in the earlier ages could be over-ruled as unsound. Firstly, could it be said that we have dug the entire surface of the earth everywhere to the required depth to be sure that there are no more archaeological remains to be discovered ?

Secondly, is it not possible that twisted lumps of metal forming parts of ancient mechanical devices were actually found in diggings but were overlooked as being inconsequential lumps ?

Thirdly, some ancient mechanical devices have, in fact, been found but have not been given due importance and publicity. For instance a 2000 year ancient battery dug up from the Baghdad region and capable of functioning even now has been on display in several European countries.

Fourthly, the scientific advancement of the Ramayan and Mahabharat periods is so ancient a phenomenon that remnants of their mechanical devices couldn't be expected to survive for our study.

Fifthly, the extreme heat under the earth's surface, pressure of the rocks, and the freezing temperature in icy regions may have made the survival of ancient mechanical devices upto our own times impossible.

Sixthly, geologists have come across the curious phenomenon of older rocks sitting on the shoulders of younger rocks; that is to say when one digs the earth one comes across first, rocks which geologists say, are older in age than the rocks below them. How does this happen ? Do the bowels of the earth undergo periodic convulsions, turmoils and upsets which draw in the upper layers deep down and throw up inner layers ? If such giant convulsions and stirrings are constantly taking place inside the earth all archaeological remains of ancient ages would naturally be drawn in and pulverized so as to become indistinguishable. If pot-sherds are the only relics which survive for any length of time that is because they are a part of the earth.

Such are the factors which militate against a strict archaeological view. Therefore, in such cases analogical historical logic and ancient records (however mystical or magical they might occur to us) must be made use of.

In that short-sighted historical tradition (mentioned by us in the opening paras of this chapter) European writers have tended to boost European scientists as pioneers in human history. Since the entire educational set up in the modern world is dominated by Western concepts that claim about European scientists having been the first of their kind has generally remained unchallenged.

Ancient Vedic Scientists

That claim must not, however, be accepted. Bhaskara the ancient mathematician discovered differential calculus long before the Europeans. Aryabhatta of the 1st century B.C. (if not earlier) enunciated the rules for the extraction of square and cube roots, arithmetical progressing summation of series and the value of Pye. The famous indeterminate equation of the second degree that the ancient Vedic mathematician Brahmagupta was familiar with-is wrongly claimed to be the discovery of Euler. In astronomy Vedic scientist talked of the dimensions of a galectic universe and the age of the solar system. Thousands of years before Einstein sage Vyas had spoken of 'digdesakalabheda' i.e. annihilation of the difference between time and space. European claims are, therefore, short-sighted. In history too one tends to regard events and

persons nearer in point of time as bigger than those of a remoter date. The reality may, however, be the reverse.

Therefore, even as a hypothesis let us assume that when divinity created this world, billions of years ago, it equipped the first generation of human beings with godly expertise in all fields of human knowledge. Consequently, it could be that human physical, mental and technological standards have progressively deteriorated from the Kruta Yug to Treta, and Dwapar. Our own Kali-Yug appears to be at the lowest rung wherein standards of physical endurance, mental comprehension, character, behaviour, reliability, loyalty etc. seem to be at a very low ebb.

Knowledge Not Evolved But Devolved.

That all human knowledge and expertise has devolved from the divine summit (and not evolved from the cave-man stage) is borne out by ancient Sanskrit texts. Whichever the branch of knowledge from music to medicine every master speaks of its divine origin. Another clue is that no matter how far back we reach in time every author speaks of a remoter master. None claims to be a pioneer or self-taught expert.

Greeks Not Pioneers

It is habitual these days to look upon the Greeks as the pioneers of civilization. Scientific advancement existed much before we read of the Greeks. Godfrey Higgins oberves "in science the Greeks were pigmies. What would they have known of science, if their Platos and Pythogorases had not travelled into the East. In science and real learning they were inferior to the Orientals, and were the greatest liars upon earth. They wilfully mis-stated everything or they foolishly confounded everything."[1]

The compass

Higgins adds "the mariner's compass was known to the ancients and it was never lost entirely......and always continued to be known to the Chinese and the Eastern nations whence it was brought to Europe from China by Marco Polo and from the Indian seas, about the same time, by Vasco de Gama. That this knowledge should have been possessed by the ancients, will not surprise anyone who has seen the learned work of Monsieur Dutens, Surles Deconverte des Anciens attributes aux Modernes."[2]

The Telescope

"Many persons have thought that the Druids and ancients generally had the use of telescopes. According to Strabo, a large mirror was elevated on the summit of the Temple of the Sun at Heliopolis, to reflect into that temple the full splendour of its meridian beam, whilst another of still larger dimensions was placed on the Pharos at Alexandria in such a manner as to reflect ships approaching Egypt at the great distance, and imperceptible to the eye. Diodorus Siculas says, that in an island west of the Çaltac, the Druids brought the Sun and Moon near them...The ancients knew that the

Milky Way consisted of small stars...the expression in one of the Triads, of the moon appearing near the earth, is curious...Sir William Drummond (author of Origines) supposes that the ravages and destruction caused by the iconoclasts of Persia, had caused the loss of science in Chaldes and Egypt,"[3] The above references indicate the use of solar energy in ancient times when in our own times we are just beginning to make some preliminary experiments in its use.

Gun Powder

"Druids...were acquainted with...the art of making gun powder or artificial thunder and lightning. The storm of thunder and lightning which, in three attempt made to rob their temple, kindled in the face of the invaders as they approached it and drove back with loss and terror both Xerxes and Brennus, can not be imagined any other than this. Lucan's satirical description of the Druidical grove near Marseilles' that the grove is often shaken and strangely moved, and that dreadful sounds are heards from its caverns; and that it is sometimes in a blaze without being consumed' (points to the use of gun powder). In the poem of Dargo, the son of the Druid of Bel, phenomena of a somewhat similar nature are mentioned——Mr. Maurice states. that the Hindoos had the knowledge of the gun powder even from the most remotest antiquity. In this he is supported by Mr. Crawford (Vol. II, P. 149)."[4]

Mathematics

The Vedas themselves contain the keys to the most complicated mathematical systems and calculations. Those can be deciphered by accomplished mathematicians with the required meditative concentration. The late Shankaracharya of Puri has demonstrated it in his treaties called "Vedic mathematics."

That the Vedas should contain the keys to all mathematical configurations appears plausible because the Vedas are technological compendiums of the cosmos in which we live. Since the Vedas were delivered by divinity along with the inauguration of human life, high mathematics was known to the ancients. This is apparent from the figure, called 'Lok' of 1019 i.e. nineteen zeros on 1. From this we arrive at two conclusions namely that "Zero" has been a part of human knowledge from the beginning of the universe, and is not an invention of a few thousand years ago as is generally assumed; and secondly, such a astronomical figure connotes the highest mathematical competence and the most complicated technological requirements.

Vedic Statistics

In Vedic recitations the number of verses is 10,580; syllables 1,53,820, and letters 4,32,000. Such a meticulous count kept from the beginning of time also indicates that the zero is not a latter-day man-made invention.

It may also be notsd that as per Vedic tradition the duration of every life-cycle is 4,320 million (human) years. That figure is an exact multiple of the number of letters which constitute the Vedas. Is that a mere coincidence or is there some subtle relation between the two ?

Geometry

The Vedic Shulba-Sootras could contain the keys to the highest geometrical calculations. Unfortunately they are being currently attributed only a primitive significance, namely that they contain the dimensions and methods of sketching a pit and alter for a sacrificial fire. If some geomctrical genius meditates on the "Shulba Sootras" he may be able to deduce the highest geometrieal truths from them. The ancients are also known to have practised alchemy and used mercury vapour for powering aircraft.

Nuclear Energy

It has already been explained elsewhere that terms like atom and molecule are Sanskrit. They indicate that nuclear physics was known in the ancient eras. There are several other similar indications. Consider the words-Mantra-Tantra-Yantra. Mantra is the formula, Tantra is technology and Yantra is mechanism. But eversince that highly developed science and technology was lost those three words Mantra-Tantra-Yantra have acquired only a mystic, esoteric meaning. This is but natural, for when the Kernel is lost the empty shell appears to be meaningless. Or at best it will be put to some trivial use, as a mere receptacle, for instance. This is what has happened to ancient, Hindu, Vedic technology. The technique having been lost the surviving terminology is being attributed only a mythological, ritualistic, esoteric, mystic, religious or spiritual significance. Thus for instance, Vedic tradition retains a compendium of ancient tantric designs made up of squares, rectangles, triangles and circles all intricately woven into one another to form different, complicated, symmetrical patterns. They could very well be ancient circuit channels for different technological devices. In our own time we have such energy circuits and channels in our Radio and TV sets, atomic reactors and other mechanisms.

(Excerpted from the author's book)

REFERENCE

1. P. 112 The Celtic Druids; by Godfrey Higgins.
2. 113, ibid.
3. PP 114-115, ibid.
4. PP 115-116 ibid.

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Editor : **S. C. Pathak**

VEDIC TEACHINGS

GLORIFICATION

SUPREME RULER

त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
चक्रषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ।। (ऋग्वेद:1-52-12)

TRANSCRIPTION

TVAMASYA PAARE RAJASO VYOMANAH SVABHUUTYOJAA
AVASE DHRISANMANAH.
CHAKRISHE BHUHMIM PRATIMAANAMOJASOPAH SVAH
PARIBHUURESYAA DIVAM. (R. 9.1,52,12)

WORD-MEANING

Oh God Almighty, (TVAM+SVABHUUTYOJAAH) You ruling supreme by Your might and majesty (PAARE) in and beyond (ASYA) this (RAJASAH)[1] Planet and (VYOMANAH)[2] the space (DHRISAT) are setting at naught (MANAH) the evil disposition of the wicked (AVASE) for the protection of the good. Oh Lord (PARIBHUUH+AA+ESI) surrounding from all sides (BHUUMIM) the earth, (APAH) the intermediate atmospheric region, (SVAH) the solar region and (DIVAM) the heavens, You (CAKRSE) make these creations of Yours (PRATIMAANAM) a measure (OJASAH) of Your might.

INVOCATION

Oh Supreme Spirit, You are the Great Master of Power and Possessions. You are ruling supeme by Your might and majesty not only in but also beyond the expanse of the space, setting at naught the evil disposition of the wicked. You are ever vigilant in this universe for the protection of all Your creatures, specially for our protection. It is due to this vigilance of Yours that we are enjoying this life without experiencing any fear from any quarter. Nay, through Your own might You have created the earth and the intermediate atmospheric region as well as the solar region and are sustaining them also. Surpassing all this, Oh God Almighty, You are fully accessible to those who are properly disposed in this universe. In this way, You are the Measurer of lustrous regions, the sun and such other planets, the earth, the atmospheric regions, and also the vital forces pervading all these regions. But you, My Lord, by Your very nature, are Immeasurable. Kindly be pleased with us and impart to us Your first-hand knowledge about Your Own Self and also about this creation of Yours, the universe.

(*Translated and Edited by Satyanand Shastri*; *New Delhi*).

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1. According to Nighantu (III, 30) "Rajasii" is the name of "dyaavaaprthivii" i.e. various planets.
2. Aceording to Nighantu (I,3) "vyoma" means "antariksa" i.e. intermediatc atmopheric region.

Editorial

Enternal Bliss Comes From Within

It is a blatant fact that man continues to be restive even when he succeeds in acquiring all sorts of wordly possessions that he craves for. Even the most sought after object, whose attraction was irresistable when it was first acquired, does not make him happy as it did earlier. Its charm wanes gradually and the mind craves for new objects and new pleasures and the tiresome chase continues till the end. Man is never satisfied. There is an inexplicable void in the deep recess of his heart, however blessed he may appear to others.

Our scriptures point out that man, in his ignorance, fails to realise that eternal bliss lies within himself and he foolishly looks for it in the finite things of the world outside. Like a musk-deer he runs from pillar to post in search of that bliss.

Adi Shankaracharya, in one of his hymns, pin points this tragic fact and asks, "If a man attains everything in life, viz. knowledge, fame, wealth, power etc., and even heaven thereafter, what he gets after that ?

The individual may not be conscious of the bliss within but the fact, however, remains. Because man's nature is essentially divine, the worldly pleasures that he seeks in his life, turn out to be trinkets. Mere knowledge of shastras by itself cannot lead to enlightenment. A man sometimes uses a thorn to remove another thorn which has pricked him. The thorn of knowledge may be needed to remove the thorn of ignorance; but knowledge alone does not give eternal bliss. Oftentimes knowledge may prove an obstacle to God-realisation since it may lead to spiritual vanity. For God-realisation one has to rise above all worldly sentiments, thoughts and ideas, for God is beyond everything, beyond ignorance and knowledge, beyond darkness and light, beyond all pairs of opposites. In that state of eternal bliss there is no object to be known, no wish to be realised.

S.C. Pathak

Letter to the Editor

Dear Sir,

Through your paper, I would like to invite the comments of all Hindus, Budhists Masses and their leaders including Nobel prize winner Dalai Lama, on the Pope John Paul's II subtle and slanderous attack on the basic Hindus, Buddhist, Zen Philosophies, and Eastern way of life through 7000 word letter recently released by Vatican's outlet "Congregation for the Doctrine of the Faith".

Christ's teachings include "Love thy neighbour" but it seems that the Pope goes one step backward and says "Love thy neighbour" (in lip service) discredit them in practice and humiliate subtly! As he stated the Zen, Yoga, and Transcendental Meditation "can degenerate into a cult of the body". I always thought of him as an open minded wise man of the West who uses logic and benevolent approach, but it turned out to be the other way around. He forgets that Hindus have 6000 years of history of practicing meditation and yet did not degenerate their mind, body, and soul into 'Pope's cult.".

He further asserts that the knowledge of God cannot be "mastered or comprehanded" by any method or technique, then why his followers strive for God's love ! It maks no logical sense. He accepts "Jesus Prayer and natural rhythm of breathing" but rejects Yoga, T.M., and Zen meditation. Hindu sages were the first in the history of civilization to demonstrate the significance of natural rhthymic breathing and incoporated it into Yoga, and utilized the benefical effects of Yogic rhthymic breathing fo. whole humanity. On one hand, he discredits the Eastern way of meditation and on the other hand he asks Catholics to repeat the meditation formula, "Lord Jesus Christ, Son of God, have Mercy on me, a Sinner". Is it not a clear example of double standard dealing ?

To demostrate the noblesse of Pope he needs to shun the unidirectional approach and to fullfill the true prophesy "noblesse oblige". He himself should undertake Transcendental meditation, practice Yoga or Zen meditation, evaluate these techniques by living among masses of Yogi as a Yogi or as a Buddist Monk, before making any derogatory statement against these techniques as he does not posses any personal knowledge of them.

His main purpose is to proselytize whole world to Catholicism and in order to achieve his ends he malevolently defames Eastern Philosophy as "cults of body". He himself and his followers laek the scientific knowledge and significance of Yoga and Meditation in daily lifc. In other words he tries to develop discrepency so that people do not follow the righteous path. Thus introjecting hate among various sections of this harmonious universe, in contradiction to the very principles of Christ, who sacrificed his life in first plaee to stop this hate. ..Then why the Pope is adamant on sacrificing many more lives through this campaign of hate ?

Scientifically the effects of Yoga and meditation i.e. relaxation are clearly proved beyond doubt and are incorporated in many Psychiatrie Institutions for the benefit of mankind. His attempt to discredit and disgrace Eastern Philosophy is to take the civilization back to dark ages of Europe when the Pope would issue a certificate for a fee to go to Heaven.

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□ □

Age of Universe

Sir,

Kindly refer to your Vedic Light issue for November 89, page 14, "Vedic New Year Day". *Vide para 1*, the present Universal Time is shown as 1,97,29,49,090 years; but the details shown do not arrive at the above as shown below :—

	Satyuga	Treta	Dwaper	Kali	
Lakh years :	17.28	12.96	8.64	4.32	: 43.20
			Chaturyugi		× 27
Plus : Satyuga, Treta, Dwaper of 28th Chaturyugi					1166,40,000
					38,88,000
Plus : years passed in Kaliyuga					5,090
				Total	1205,33,090

II. The above details of Universal Time are better clarified by Arya Samaj, Ajmer in Satyarth Prakash Shatabdi Prakashan (Samulas 8 Jagat Ki Utpati 1981 by Dr. Swami Satya Prakash) on Page 27 as under :—

The complete life of Universe is of 14 Manvantaras, out of which 7th is passing at present. Swayambhav, Swarochish, Outami, Tamas, Raiwat and Chakshish have passed and Vaivast is passing.

In each Manvantra there are 71 Chaturyugis, each of which consists of 43.20 lakh years. We have passed 27 Chaturyugis of 7th Manvantra and also Satyuga, Treta, Dwaper and 5090 years of Kaliyuga of 28th Chaturyugi as below :—

Lakh		
(6×71×43.20) Six Manvantra :	1840320000	(Years)
27 Chaturyugis of Seventh Manvantra :	116640000	,,
(27×43.20) Lakh)		,,
Satyuga to Dwaper (28th Chaturyugi) :	3888000	,,
Years of Kali Yuga (,,) :	5090	,,
Total :	1960853090	,,

Some Acharyas are of the opinion that overlap period of 2016000 years should be added while working out Universal Time between each pair of Manvantras. There are six pairs. So the Time works out as under :—

	1,96,08,53,090
Plus 6×2016000 :	1,20,96,000
	1,97,29,49,090

which agrees with para 1 sbove.

The whole life of Universe is 4.32 crore years

Om Prakash Bahri
A 21, Vinoba Nagar
Bilaspur, M.P.

☆ ☆

The King And The Beggar

(Karam Narain Kapur)

In ancient times there lived a King in China who was benevolent and kind hearted. Once he went out incognito in his capital to find for himself how the people thought about him. He came across young children who were dancing and singing. They were saying, "Our king is kind and benevolent. Our king is pious and holy. Our king loves us and we also love him."

On hearing these words, the King got elated. He thought-these young innocent children are singing his praises, what they are saying is coming out of the depth of their innocent heart. Hardly had this thought ended another thought crept in his mind—these children are singing what they have been taught. They know nothing about me. There is nothing to be elated on hearing their songs.

The King walked on. After sometimes he came across an old beggar sitting under the shade of a tree. The King stopped and looked at him.

The beggar was muttering:—

"The sun gives us light and warmth; the fire gives us heat; the earth gives us corn and vegetables; the trees give us fruits, rivers and rains give us water. What does the king give us-nothing. On the contrary he taxes the people for earning their bread and butter by hard labour and toil. What do we benefit from him and bask in the sunshine of his favour ? For the general people it is immaterial whether A is the King or B and C is the king."

The king heard these words carefully and walked off pondering over the truth of the beggar's mutterings. Whatever self esteem the king had built about himself in his mind evaporated and he felt greatly humbled.

★ ★ ★

Health By Homoeopathy

S.C. Pathak

SPONDYLITIS (STIFF NECK)

Spondylitis is a common problem today, both among the young people as well as the old. It can come on after an accident or some other trauma. People can get it from sleeping with their heads propped up on a raised pillow or on hand. Office going persons, working long hours typing or bending over files, can suffer from it. Those who sneeze or cough excessively in response to a cold can be victim of this ailment. Having had it once indicates that the neck is susceptible and recurrences are common.

The pain and stiffness are due to over-use or missuse of the small joints of the neck. The muscles respond by contracting in an attempt to protect the affected joint, and in due course, themselves become a source of pain due to excessive spasm. This spastic contraction of the muscles gives rise to the straightening seen on X-Rays. In the younger patients X-Rays show no bony changes, but the normal curvature of the spine is lost and the neck seen from the side shows the vertabrae so straight that a ruler could be laid along them. X-Ray's in older patients show bony changes and bone formation at the edge of the vertabrae where the ligaments are attached.

Older patients complain more often of dizziness and there may be hardly any pain. Looking upwards and twisting the neck can result in a black-out or fainting attack in a susceptible old person. This is because the blood-supply to the brain suddenly becomes limited as the carotid or the vertabral arteries get punched or kinked by the protruding pieces of bone.

More often there is pain without any rigidity. This pain can be felt in any of the areas supplied by the nerves emerging from the spinal cord in the cervical region. Thus, it can be felt in the back of the head, across the shoulders, in the arm, or down into the chest. This last symptom can cause serious diagnostic problems in a middle-aged person. An electro-cardiogram may be required to exclude heart trouble as a cause of the chest pain. Though generally the physician can tell in advance by the duration and other characteristics that this pain is unlikely to be of cardiac origin. However, a normal ECG

helps the physician to be more confident in the management, and the patient more relaxed.

An analysis of numerous cases treated by homoeopathy shows that spondylitis does not occur in isolation. There are other disease conditions existing as well which either wholly cause the painful symptoms, or at least are partially responsible for them. Spondylitis is, in most cases, combined with symptoms from other systems. Very often the main culprit lies in the other organs from where the symptoms are referred to the neck. They do not solely originate from the neck.

In actual practice we can effect no cure of spondylitis unless we simultaneously relieve associated complaints like bronchitis, acidity, blood-pressure or urinary disorders. In theory this homoeopathic approaeh may fail to convince; but it can be demonstrated in practice. Again, it can not be denied that barring cases of accidents and injuries where surgery must be given preference, most cases are surrendered to the knife only after medicines tried earlier have failed. With homoeopathy many cases can be saved from the hazards of unnecessary and even necessary surgery.

Treatment

Arnica Montana (30,200,1000) : During the acute phase of the pain treatment should be started with Arnica Mont 30 on a two hourly basis and then reduced to four times a day as the pain becomes less, for three days. The potency may then be raised to Arnica Mont 200, three dozes a day, for one week. This may be followed by three doses of Arnica Mont 1000 on alternate days till relief is obtained.

Sticta (200) : For stiffness of neck with dull headache, heavy pressure on the forehead and root of the nose. Pain goes from neck to shoulders, particularly the right shoulder. The most important symptom is that the neck pain precedes catarrhal symptoms.

Spigelia (200) : When the 5th cervical vertebra is affected a stabbing pain moves down from neck to left shoulder and left hand upto the little finger. The patient can not lie on the left side and has to sleep on the right side only. At times there may be severe vertigo as well.

Rhus Tos (200) : Ailment arising from strain, overlifting and catching a chill in back. Head feels very heavy. There is vertigo on rising. The nape of the neck becomes stiff which gets better with movement or lying on something hard.

Augusta (200) : Pain in cervical vertebrae with pain in the neck muscles extending down to the Sacrum, worse on pressure. Twitching and jerking along the back. Pain in facial muscles.

Guiacum (200) : Rheumatic pain in the head, neck, face down to the area of the back between the shoulders. Worse in cold weather, and better with massage.

Coccus Indicus (200) : Cracking of the cervical vertebrae while moving the head. Pains and stiffness in the shoulders and arms as if bruised. Car sickness. All symptoms are worse from lack of sleep.

(All these medicines are given in 200 potency, 3-4 pills four times a day till the patient gets well).

Accessory Treatment

After acute phase of the pain is over, excercises may be started to strengthen the muscles of the neck that support the joints Simple stretching up and down and from side to side of the head, with the muscles held tense, will exercise them enough at first. Later the head can be pressed against the hands cupped at the back of the neck. Yogic asans and other excercises that involve standing on the head, must be avoided; but others that involve rotational movements only will be helpful. A collar can be a useful way of preventing a relapse if a long journey is undertaken.

Rest is the mainstay of treatment. Even a broken bone ceases to pain and heals if it is kept immobilised. A well-fitted collar gives adequate immobilisation. Relief can also be obtained from locally applied heat. Hot water bottles, electric heating pads, and intra-red lamps all help to relax the strained muscles and give immediate, though often temporary relief. Gently rubbing in a balm, or muscle relaxant ointment also may help. But this must be done gently, aggressive manipulation in the acute phase is likely to increase the pain. Reading in bed and the use of high pillow should be avoided. At best a thin pillow can be used while sleeping.

Malabsorption, malnutrition and chronic colitis are some of the causative factors of spondylosis. Therefore, proper diet and digestion are of great importance in curing the ailment. Mental anxieties and worries are also to be allayed.

●●

"Om" The Lord Of Salvation

B.K. Joshi
MIG 90 Tatibandh, Raipur (M.P.) 492010

'O' The master of universe.
Get rid of me from the world.
Perhaps I had done some faults
You might had counted all.
Good deeds are only the means to seek thee.
Enlighten my mind with the eternal light
The things unvirtual will soon go away
As I have caught the way to thy.
The nector of thy name "Aum" is there,
Thy signs are twinkling every where.
World Circumstances be many or one.
Your greatest guidanee is for every one.

☆ ☆ ☆

"HOW TO IMPROVE YOUR LIFE"

* The ABC's of life are : Awareness, Behavior, and Commitment.
* Hard work, enthusiasm, and lots of wisdom are the core of our daily inspiration.
* If you make a mistake, change. Don't worry.
* Changing for the better is an ongoing process.
* Before we can improve our situation, we first have to improve ourselves.
* Real freedom begins when we improve our minds.
* If we put energy into good things, we accelerate our prosperity. If we put energy into bad habits, we accelerate our self-destruction.
* Control the tongue in eating and speaking.
* The path of least resistance is not neeessarily the path of least pain.
* Don't pray for an easy life. Pray to become a strong human being.
* The more we challenge ourselves, the stronger we become.
* We have to practice good things again and again to make them part of our lives.
* We should never let a day go by without self-improvement.

—By Dr. T.R. Khanna, U.S.A.

Shantipatha (Peace Invocation)

by Maya Devi, U.S.A.

"May there be peace in the heavenly regions, in the atmosphere, and upon our planet Earth. May our waters be pure, may our medicinal herbs be wholesome, and may our plants bring peace to all. May there be harmony in the celestial objects, and perfection in eternal knowledge. May you, the Creator, bring about peace throughout the world. May peace be conducive to further peace, and may that peace come to us all."[1].

ओं द्यौ: शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिराप: शान्तिरोषधय: शान्ति: ।
वनस्पतय: शान्तिर्विश्वेदेवा: शान्तिर्ब्रह्म शान्ति: सर्वं शान्ति: शान्तिरेव शान्ति: सामा शान्तिरेधि ।

ओ३म् शान्ति: शान्ति: शान्ति:

The sages who first sang these verses milennia ago were well aware of their place in the universe. As William D. Ruckelshaus, former administrator of the United States Environmental Protection Agency, writes in the September issue of **Scientific American** concerning the older civilizations in general :

"The sustainability of their way of life was maintained by a particular consciousness regarding nature : the people were spiritually connected to the animals and plants;...they were part of the landscape, or of Nature, not set apart as masters."[2].

This is the Vedic ideal. Modern mankind, however, has strayed from this original realization and developed a different viewpoint, which can no longer sustain his world. As a result of this decline in consciousness,

"The Earth and its creatures are considered the property of humankind, a gift from the supernatural. Man stands outside of nature, which is a passive playing field that he dominates, controls and manipulates...Advancing technology gives impetus to the

basic assumption that there is essentially no limit to humanity's power over nature."[2].

The drive by the underdeveloped countries to develop at any environmental cost, and the desire by the industrialized world to maintain their wealth and relative comfort at the expense of the majority of mankind, should be seen as a crisis in consciousness, rather than a crisis in economics. Man has forgotten that he is part of, and not apart from, the world in which he lives. His very existence depends on his ability to draw his sustenance from a finite, natural world; his continued survival depends on his ability to abstain from destroying the natural eco-systems that regenerate this world.

Though the Creator may be an inexhaustible source of energy, this finite world is not. Man must pay the cost of drawing upon its resources to sustain his standard of existence. Otherwise his descendents must shoulder that burden which he chooses to ignore. Moreover, the development of each nation plays a intimate part of the changing status of our entire world.

"The maintenance of a livable global environment depends on the sustainable development of the entire human family."[2].

If the rich become wealtheir and the poor become even more impoverished by comparison, how can we ever expect there to be peace upon this planet Earth ? One part of the solution is to take a more responsible approach to conservation of natural resources, to actively campaign for reforestation, water and atmospheric purification, to encourage family planning, and to support other activities which improve our environment. Another part is to facilitate more equal distribution of wealth among nations, and to increase funding for studies and organizations which create new opportunities in waste treatment, agricultural reform, and better land management. A third part is to do away with age-old inequities sueh as the dowry system and other rigid, outdated social mores.

The solution, however, is more than just the sum of its parts. It requires a total vision of our place in this world—of man's place in the universe. As scientists come to grips with the problems of industrialization, they are beginning to re-examine the wisdom of the ancient civilizations which functioned as conscious units in harmony with nature, rather than as manipulators and controllers of their environment. Slowly, but surely, men of wisdom and foresight are starting to realize that we must respect the forces of nature, rather than take advantage of them to increase our comfort and convenience beyond all reasonable levels.

The Vedic teachings have always upheld ecologieal concepts. Now is the time to put them into practice. If ancient India was their birthplace, then twentieth-century India should come forward and exemplify those ideals for the rest of the world to see, to

understand, and to emulate. She must not become entranced with the shallow glitter and materialistic values which are prevalent in society today.

If tbe Vedas are the treasury of mankind's wisdom, then we as its treasurers must be sure that they not only remain protected, but are disseminated and applied as well. This is the primary role of the Arya Samaj. Only then can we hope to see the dawning of a new age in which our environment may truly be conducive to our well-being. We may draw a lesson from the Svasti Mantras which are found in Chapter 5 of the Rig Veda. In essence, their message is this :

"May those high teachers, lecturers and wise people who are giving us knowledge be conducive to our happiness. May we learn from them that wisdom which brings us joy and prosperity. May we learn the science of light and cosmic energy. May the knowledge of earth sciences be useful for our protection and well-being. May we also attain knowledge of the heavens, the planetary systems, and the galactic system. May we attain the highest awareness of the environment in which we live. For our protection and well-being, may we attain knowledge of wind directions and their effects on the weather. May our water and air always be pure and conducive to our health and prosperity. May we be well-versed in all the sciences, especially the science of the soul, so that we make right use of the prosperity which the Lord has so bountifully given us."[3].

That new age will begin when mankind as a whole begines to experience the Vedic revelation :

"We are the microform of Your divine evergy. We are Your manifestation, dancing the divine dance. We are but a particle of Your energy, Your fire. May that fire of Your wisdom fill our inmost being with the treasure of Your revealed knowledge."[4].

□ □

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Restore Vedic Indianism

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Humanity today faces a highly chaotic dilemma. Modern civilization seems to be heading towards a blind alley with no light, no life and no love. Its proud achievements in science and technology have given mankind a huge potential and power, but it has hardly acquired a moral stature worthy of that valuable possession. Intellectually a giant, humanity to-day is a pigmy spiritually. It values money more than goods and goods more than man. We have lost all sense of proportion, totally forgetting that all advancements aim at the spiritual and moral height of man, and not at producing wellfed idiots indulging in blood-shed.

Therefore, we have to correct our course. In this pursuit, mankind can benefit by going back to the philosophy of the so called primitive man. Vanity of modern man may not accept that, in the primitive age, there ever existed a thought of full faith in the dignity of man, and in the unity of mankind, whereas there are reasons to believe that, in that remote period of prehistory, men held a firm belief in one parenthood for all mankind.

Scientists might pooh-pooh this idea and advance the theory of physiologist or physiognomical differences in support of their contention. There is, however, another way of looking at the issue. A few years back, this writer collected most of the names by which the first man is known in the different nations of the world. To his great surprise, all these names were found in the vedas. After a philological and mythological probe, all these names were fouud to relate either to human self or God.

For example, the Adam of Jewish, Christian and Islamic tradition is the same as Indian Atman. Adam and Atman are the same not only phonetically, but even the details of the story associated with the two are indentical. Adam and Atman are equally said to exist in the beginning of creation. Each was alone by himself and did not relish his solitude. Each, therefore, desired a mate, and this mate came out of his own person. It was a woman, the wife of Adam or Atman. In India, Atman is unmistakably a name

of human self. Its cognate, Adam can be more meaningful, if taken in the same sense. The same thing is true of Vedic names, such as Yama, Ayu, Manu. Shyena, Asur and Atharvan which have their cognates in the traditions of other countries like Japan, Egypt, Israel, China, Iran and Scandanavia.

In this concept of first man, we find an early attempt to discover the spiritual unity behind the diversity of sex, race, religion, colour, language, etc. of human beings. As preserved in the oldest books of mankind, namely, the Vedas, this unity is known as Vishvamanusha (Univesal Man) who was also given a symbolic name, Sindhu, literally an ocean. Sindhu indeed was the ocean of consciousnes appearing as seven Sindhus (Sapt-Sindavah) in the form of human ego, mind and five senses.

And surprisingly enough, the comparative philology is of the definite view that the term Hindu is only a variant of this Vedic word Sindhu. Also by dropping the initial of Hindu, they say, the same word was pronounced by Greeks as Indos from which the name India is derived. Thus. the word Hindu, which had been equivalent to 'Indian' in the past, must have denoted, like its Vedic cognate (Sindhu), the oceanic personality of man in general. Identical as it was with the concept of Viswamanusha (universal man), recognising the spiritual unity in all the diversity of sex, race, religion, language, colour, etc., it was quite natural that it led to the formation of a multiracial, multi-lingual and multi-religious Hindu society which stood like a rock of granite against all external influences for thousands of years, and still stands unshaken in the face of many adversities and internal cleavages.

It is exactly in conformity with the Atharva Veda which speaks of "The land having the people with different languages and faiths, but all living like one household." This is the vedic Indianism that later prompted us to welcome Jews, Christians, Iranians and Arabs who continue to have their separate identity uptill now. Earlier many tribes like Greeks, Shakas, Huns and Mangols had come and mixed themselves so much with the natives that it is hardly possible to trace them out to-day.

In view of this universalism, handed down to us from the vedic period, it is not known what compulsions led our people to the evils like untouchability and narrow casteism. It is, however, certain that, if India, nay the world, wants to solve the problems like over-population, food shortage, threat of nuclear war, environment pollution and growing loss of individual liberty, the only trusted remedy is the Vedic Indianism or universalism which seeks to find unity in all sorts of diversity. This is indeed what Rene Guenon, the French savant, called "the uniform and universal tradition of mankind".

It is, however, not easy to restore it. When Rene Guenon asked his own people to adopt this universalism best preserved in Sanskrit texts, he was dubbed a Hindu agent

(*Continued on Page 24*)

NEWS & VIEWS

Vedic Origin of Democracy

The Vedas quote extensively about the welfare of the people. Political thinking forms part of them. Since Vedic seers were connected with one race or another or with kingdoms, reflections of political thoughts were incorporated in their hymns.

An Atharva Veda Mantra gives an idea of the origin of political power. It says that in the beginning, sages gathered in one place to find out the acute problems of the citizens. They then performed penance to fetch good to them. They took this as a divine duty. They then found out the scope of political power. Since this was in its infant stage, they thought of military strength and individual vitality. They ultimately visualised that there was no chance for the survival of social order without a central authority, interested in the common good of the people.

When society was formed, these thinkers were not able to find a person who could take care of the masses. This resulted in the conception of a new impersonal power, which was vested in a person elected by the people.

Vedas ask the people to take great care in entrusting political power to a resposible person. The word "Democracy" with its political significance finds a place in the Vedas. "Janarajya" is a Vedic word. The development of democratic institution mentioned in the Vedas deserve proper study. In the beginning, people assembled to make legislation for society's welfare. One among them presided and conveyed the decisions to administrative heads, who carried out the mandates. The king was the chief of the entire machinery.

Later, in the place of popular assemblies, the Cabinet system was introduced. The "Sabha", an assembly of people, discussing matters of common concern, had a political character.

According to the Vedas, discussions were vital to understand Truth. The "Samiti" represented the upper house. The Vedas also lay stress on unanimity in thought, in word

and in deed. The king in the Vedic period was elected by the people. And his existence depended on the confidence reposed in him. If the general opinion was that he was not fit to govern, he should step down.

(Source : The Hindu, 1-1-90)

* *

Encyclopaedia of Arya authors, poets, journalists and researchers.

Dr. Bhawani Lal Bharatiya, a renowned Vedic scholar and professor of Dayanand Chair for Vedic studies, Pañjab University, Chandigarh, is presently preparing an exhaustive encyclopaedia of Arya authors—men of literature, journalists and researchers in the field of the Vedas and Arya Samajic thought. This meritorious work is the product of his 20 years long laborious effort, which is now ready for publication. It contains more than 1000 entries of Arya authors and scholars describing their brief life sketch as well as their contributions to the literature.

All those who are interested in Vedic learning and Aryan scholarship may send an amount of Rs 100/- to Prof. Bharatiya as an advance cost of the book. The book is likely to be published by the end of 1990 and will be sent to those, whose contribution will reach to the editor before 28.2.1990.

The amount can be sent at the following:—

Prof, Bhawani Lal Bharatiya
Kothi No. 41. Sec. 15/A.
Chandigarh. 160015. (INDIA)

* *

Arya Samaj asked to help keep country united

HYDERABAD, Dec. 31.

The Chief Minister, Dr. M. Chenna Reddi today asked the Arya Samaj to act like a binding force to maintain the unity and integrity of the country.

At the function held to commemorate the completion of 50 years of Arya Satyagraha against Nizam's rule in erstwhile Hyderabad State, the Chief Minister said that at a time when fissiparous tendencies were eating away the vitals of the nation, it was organisations like the Arya Samaj that should come forward and keep the nation united.

Recalling the contribution of Arya Samajists, 28,000 of whom participated in the satyagraha against the Nizam's rule, Dr. Chenna Reddy asked them to follow a sincere, social and secular philosophy. He wanted them to help the modern day schools to create a gurukul-like atmosphere where students learn to respect each other's religions and know about Indian culture and traditions.

Hs recalled how most of the Congressmen in the erstwhile Hyderabad State were Arya Samajis and had fought to secure freedom from the Nizam's rule and merger in India. Paying tributes to Sardar Patel, the then Union Home Minister who he said was instrumental in realising this dream of the people of Hyderabad, Dr. Chenna Reddy said if "Sardar Patel was alive, things would not have come to such a pass in Kashmir and Punjab."

He said, though Mr. Rajiv Gandhi lost power at Centre, "he saw to it that a united India emerged, by taking a tough stand on the Ramjanmabhoomi issue and leaving it to the High Court to decide".

The former Information and Broadcasting Minister, Mr. H.K.L. Bhagat, described India as a garland of different cultures and religions and said the Arya Samaj could play crucial role in keeping each of the flowers of this garland intact. He said, but for the Arya Samaj's efforts in starting educational institutions, (in one of which he studied) he would not have got even elementary education.

'Sitting on volcano': Mr. Balram Jakhar, former Lok Sabha Speaker, asked Arya Samajis not to compromise on communalism and said separatist tendencies had gone to such an extent that Punjab and Kashmir were 'sitting on a volcano'.

Expressing anguish at the "way religion and other sensitive issues are being used for capturing power," he called for introspection on "whether what we are doing is right for the country and its future."

Swami Anand Bodh Sarasvati, head of the Arya Samaj, said a conference held, to mark the occasion, adopted a resolution seeking a ban on cow slaughter and selling of alcohol and "removal of English from the country." The Samaj also wanted the formation of a security belt surrounding the sensitive border States like Puniab and Kashmir and posting of ex-servicemen at these places. He also wanted enhancement of pension for Arya Satyagrahis. Mr. Vandemataram Ramachandra Rao, senior vice-president of the Samaj and Mr. Ramachandra Vikal, and Mr. Chotu Singh, Arya Samaj leaders from Delhi and Rajasthan spoke.

(Source : The Hindu, dated January 1, 1990)

★ ★

Domestic Violence Against Women : The Hidden Crime

A woman is repeatedly beaten by her Husband One day she locks him out to protect herself. He tries to get in, and, rather than being beaten again, she jumps out of the third floor window and is severely hurt.

A prominent physician regularly beats his wife. She does not tell anyone for years, fearing that everybody in the community will not believe her, but will think that she is insane. Only after 17 years of marriage does she manage to seek professional help and obtain a divorce.

A battered woman leaves her husband. The husband starts following her, calls her at work, harasses her co-workers over the phone, and makes all sorts of threats against her.

These three cases from the New York City area, cited by Dr. Janet Geller, Director of the Center for the Study of Family Abuse in New York, are examples of a world-wide problem-violence against women within families.

Such violence is common to all countries and societies, cutting across class, race, religion and culture.

Forms of abuse range from humiliation and economic black-mail to physical brutality. The wounds scar the mental and physical health of many victims for life. Yet those victims often refrain from seeking help, because they fear further violence, lack of ecnomic security or wish to shield their personal lives from public scrutiny.

In all societies responses to domestic violence are influenced by social values. The family is considered a private place, where outsiders should not intervene even when problems are serious. The maintenance of the family as a unit may take precedence over the safety of women.

Social inequality between two sexes leads to women's subordinate position within the family. As a result, many societies condone the disciplining of wives, and tend to ignore or triviaiize even severe incidents of domestic violence.

But such violence leaves its mark on society as well. The social costs are enormous, ranging from instability in the family to society's failure to protect the rights of women. The economic costs are very high, as shown by studies that have estimated the expenses involved in dealing with the problem-medical and social services for victims, treatment of offenders and preventive measures.

The United Nations Decade for Women (1976-85) strongly contributed to bringing this problem out into the open. The topic was also discussed in 1985 ot the Seventh United Nations Congress on the Prevention of Crime and the Treatment of Offenders. On the recommendation of the Congress, the United Nations General Assembly in 1985

invited Member States to take action to prevent domestic violence and spelled out measures for a fair and humane response by the justice system.

In 1986, the Branch for the Advancement of Women and the Crime Prevention, and Criminal Justice Branch of the United Nations Centre for Social Development and Humanitarian Affairs, organized in Vienna a meeting of experts on violence in the femily, with special emphasis on its effects on women. The experts stressed that domestic violence must be treated as a crime, equal to other acts of violence against persons, not just as a social ill. They recommended detailed measures to combat the problem.

Such measures include both short-term action to protect victims and long term action for prevention. In the short term, victims must receive immediate assistance, the United Nations experts say. They must be assured of material aid, social services and information on their legal rights. Action must be taken to restrain offenders.

A place of refuge for victims is crucial, according to the United Nations experts. Shelters not only provide a safe place, but help make the problem visible. In countries where shelters do not exist, their function can be fulfilled by religious groups, family counselling centres and customary family groups.

The criminal justice system must play a major role, say the United Nations experts. Law, police, the courts and correctional services can safeguard women's rights and dignity. Police and court procedures must assure sensitive and humane treatment of the victim, by means including ensuring anonymity and trials closed to the public. Victims should have access to free or affordable legel aid. Doctors and police should receive special training, as they often are the first outside the family to see an abused woman.

In the long term, the fostering of women's economic independence is essential to prevent domestic violence. But as an immediate measure, it is necessary to grant women aceess to social security or other forms of public financial support.

Education is the most important long-term measure, the United Nations experts state. Schools should stress equality between women and men, and teach how to resolve conflicts peacefully. The message that physical violence in the family is unacceptable should be conveyed in the clearest terms.

To reach a broader public, some countries have organised media campaigns to educate the community. Their experience shows that the media can be very effective in promoting efforts against domestic violence.

A review of national efforts demonstrates that the problem is not insoluble. Clear national policies, the creation of adequate institutions and the commitment of resources provide a basis for effective action. Joint efforts by public and voluntary institutions are more successful than isolated approaches. Action by the international community is also required.

Here the United Nat!ons plays an important role. Domestic violence is currently on the agenda of several United Nations bodies, including the Committee on Crime Prevention and Control, the Commission on the Status of Women and the Committee on the Elimination of Discrimination against Women. United Nations action has encouraged Governments to fight domestic violence, stimulated research and exchange of information and raised public awareness.

At its most recent session, in March 1989, the Committee on the Elimination of Discrimination against Women recommended that countries report to it on national laws to protect women from violence-including abuse in the family and on existing support services for victims. And the Eighth United Nations Congress on the Prevention of Crime and Treatment of Offenders, to be held in August-Septembr 1990, will again put domestic violence on the agenda of the international community.

(Source : U. N. News Letter, New Delhi dated 12.1.1990).

● ●

Cremation Ground, Lodhi Road, New Delhi.

AN APPEAL

This cremation ground, which is located opposite Lodhi Hotel is used by a large number of residents of South Delhi Colonies. It is managed by Arya Samaj Lodhi Road, which has put in a lot of labour and money to bring it to its present condition with the limited resources at its disposal.

It is, however, felt that a lot remains to be done. There is no Shed for firewood and, consequently, great difficulty is experienced during the rainy season. The provision of this shed would cost approximately Rs. One lac. The lockers for 'Asthis' are badly rusted. The car parking space is inadequate and needs to be developed properly. There is no boundary wall on the north and east side. A new van is urgently needed.

We feel that this cremation ground can be considerably improved and modernized with the active support and co-operation of All Arya brothers and sisters resident in India/abroad.

It is requested that donation for the cremation ground may kindly be sent by cheque or Bank draft drawn in favour of Sarvadeshik Arya Pratinidhi Sadha. New Delhi.

MAN MOHAN KHOSLA
President
RATAN PRAKASH GUPTA
Treasurer
Arya Samaj Lodhi Road (Jorbagh) New Delhi-110013.

● ●

Alcoholism is a Disease, Fight Against it

Dr. Joan Chungapura
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Alcoholism itself is a product of multi variant factors. In 1956 W.H.O. (World Health Organisation) declared Alcoholism a disease of the mind, body and soul, which is primary in nature and progressive and terminal in character. Addiction is a complex phenomenon, wherein minimum three variables, that is drug or a toxic agent, personality of the alcohol user and the environment interact with each other in a complex manner. Hence primary prevention of Alcoholism and addiction disease demands control of environment, which is nothing but stop production and sale of liquors, just like banning other psychoactive drugs. If we take the total male population of our country, majority are social drinkers. Scientific researeh prove that where social drinking is more in such cultures and countries the number of addicted persons are relatively high. To support this evaluation the recent study made in USSR will help us. In 1987 October onwards the quota of VODKA got reduced to half the amount per capita in Russia. They made strict rules regarding the age limit of the user and also increased Tax on the liquor. Then a study was done which showed the number of addicts got reduced bringing down the number of house quarrels, road accidents and liver troubles. This shows how the policy of a country alone can bring down the disease of addiction.

Secondary prevention demands conscientisation of vulnerable groups such as youth, and working class, so that they understand the physiological and psychogical effects of alcohol and drug, that they may not experiment with it. The values attached to abstinence should be emphasised. Research studies done in Ranchi and Madras show that Alcohol users (need not be addict) have more psychological (mental) problems and poor mental health than non alcoholics (total abstainers). If only we could include this sort of education into our school and college curriculam, we could prevent social status of finding alcohol use and abuse among youth and common population. Addiction usually goes together, alcoholics shift addiction from alcohol to tobacco, ganja or sleeping pills when the effect is not achieved as time goes by. This is called the nature of the substance, the third factor causing that disease. This could be triggered due to familial addiction factor that the low functioning of four neurotransmitters called Encephalin, Endorphine,

Damamine and Serotinin. These neurotransmitters get reduced in children of Alcoholics that they have 30% chance more to get addicted to drinks. So we create a new week generation the present parental addicts. Taking of alcohol as a social drink reduces their phenomenon of neurotransmitters that one has to become an addict in the long run. When suddenly one loses control over the dose of drinks, we say the person is in the first stage of addiction. Then slowly it progresses to black out and compulsive drinking and chronic addiction.

Alcohol in the long run reduces life span and quality of life. In a developing country like ours we try to prolong life through preventive innoculation and balance diet, but unless we control the supply of addictive substances like alcohol, we destroy the health and well living of people, family and society.

According to the report of WHO in developing countries like India, addiction is on the increase and it has become a major public health problem. Alcohol related sickness, family disruption, road accidents and crime are a few disgraces of the disease of alcoholism itself.

Let us all fight it together to stop the production, sale and use of alcohol just like fighting against any other drugs causing addiction.

(*Continued from Page 16*)

and compelled to leave France and pass the remaining twenty years of his life in Egypt. The way Gandhiji has been forgotten in this country even after independence shows clearly that we are fast moving away from that great tradition. The democracy as practised in this county tends to disunite instead of uniting the nation. Every group wants its separate identity, and every individual his own selfish end. There are foreign influences to fan every fire of separatism and schism.

In these circumstances, a very vigorous effort to bring about a renaissance is called for. To begin with, let us start a nation-wide debate in which every religious group may try to show it can contribute to build a multi-racial, multi-religious and multi-lingual nation. Every community and sect may be suitably encouraged to pay greater attention to the spiritual and moral aspect of its religion. Instructions in Yoga and meditation may be popularized as a non-sectarian programme of education. Vedic Yoga may be propagated in a purely secular way, without any reference to any exclusive previlege of any particular community or clan. Its metaphysical basis may be presented in terms of universal humanism, and not in a narrow sectarian way. This, of course, needs a reorientation of Arya Samaj and its activities in a way to emphasise the humanistic approach of of the Vedas. Let the approach be essentially positive, and in no way negative. The change is sure to be highly rewarding to our nation and to the world as a whole.

The Upanishadas–Their Value And Importance

By D.B. Puri, Arya Samaj, Londan (U.K.).

The Upanishadas embody the true knowledge regarding the Supreme Spirit. Each of the Vedas has its Upanishadas. Of these, eleven are considered to be principal. They are: Ishavasyopanishad, Kenopanishad, Kathopanishad, Prashnopanishad, Mundakopanishad, Mandookyopanishad, Taittiriyopanishad, Aitarey Upanishad, Chhandogyopanishad, Brihadaranyakopanishad, and Svetasvataropanishad. Of these, some are poetical in from and some are prose. Some are in prose and poetry combined.

The Upanishadas explain elaborately the nature of the mind, the intellect, the body and so on. The offquoted passage "EKAM SADVIPRA BAAUDHA VADANTI"—the Reality is one, the wise speak of it in different ways, is from Rigveda. This become more pronounced in the upanishads and is very well illustrated by the story in the Kenopanishad.

The Hindu religious tradition does not belittle the place of intellect in spiritual development. It never encourages blind faith as Swami Dayanand, the founder of Arya Samaj had repeatedly stressed in his discourses. The Upanishads recognise three paths towards self realization—Shravana, Manan, Nidhidhyasana. Shravana stands for the study of the scriptures under a qualified Guru. Manana means constant reflection upon what has been learnt so that intellectual conviction may be produced in the mind. And lastly Nidhidhyasana implies meditation which helps to bring about a direct realization of the unity of all things in God. Thus intellectual effort is an indispensable element in the process. But it is only a half way house. If we stop there and become satisfied with mere intellectual knowledge, we whould miss our aim and are apt to become a prey to pride and arrogance. Hence the upanishads often warn us, the self cannot be gained by mere reading of the scriptures, nor by mere logical arguments. Knowledge should lead to experience, intellectual conviction should result in direct perception. That is why upanishads prescribe exercise in meditation as preliminary steps. These are called Upasanas. These Upasanas will in the long run prepare the aspirant for the final stage of identifying himself with the BRAHMAN, the ABSOLUTE REALITY.

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Simplify Your Life By Tuning Higher Vibrations

How can we simplify our lives ? First we have to leave aside all our doubts and demands. We have to stop doubting and we have to stop demanding. Our lives are frustrated with self-doubt and our time is wasted trying to fulfiill selfish wants and desires. To break away from this cycle, we have to yield to that Higher Power. Our problem is that the Inner Voice is not heard, the advice of the Inner Conroller is not heeded. Hence, we suffer from the abuse of others and from self-abuse also. We are used and abused because we are misusing our mental, physical and spiritual resources. For example, if you abuse your mind by watching violent aad lustful television shows, your memory system will be filled with negative impressions, which in turn will result in negative selfish tendencies and self-destructive attitudes. These negative mental forces will eventually be manifested in actions that will further harm you (and others). In fact, by thinking wrong thoughts we are setting the stage for the fulfillment of those thoughts. That is, we OVRSELVES CREATE THE CIRCUMSTANCES THAT LEAD TO OUR OWN DOWNFALL. As you know, Nature is very powerful. Everything in Nature is inter-connected and inter-dependent. When we think selfish thoughts we transmit a negative vibration which sets into motion a series of reactions that eventually return to us in the form of an opportunity to act selfishly. Take a simple example : if you read magazines portraying naked women, or you watch television shows in which naked women are shown, your mind will be filled with these impressions, hence your thoughts will begin to revolve around these impressions and desires will be aroused. If you continue this activity, eventually you will find the opportunity to act out your thoughts—your thinking will set into motion subtle forces in Nature which will sooner or later put you in a situation where you can easily express your perverted imagination and satisfy your selfish impulse. If you are a weak man you will indulge in the temptation and will consequently suffer from self-degradation and self-hate, which will further cripple the mind. Very soon you would find yourself unable to control your mind at all, and you would soon develop more self-destructive habits in order to punish yourself. Eventually you would be dead withut ever having realized the goal of this human birth.

Just as our negative thinking results in the opportunity to perform negative actions, in the same way, positive thinking will create good opportunities. This is why it is so important to fill the mind with good thoughts. It is NOT enough that you just monitor your mind (watch your thoughts). It is true that watching your thoughts will make you detached from those thoughts—but unless you also spend time and energy learning noble thoughts and repeating those noble thoughts in the mind, you will be leaving yourself open for attack by negative mental forces which will disturb your peace of mind and may eventually lead you to act against your noble intentions. This is especially true in these present times, when so much negative thinking and selfish activities are happening. For example, you may have acquired a good training when you were younger (perhaps you were raised in a good family, with lots of sharing and caring), and so now you feel mostly relaxed and at peace with yourself—but if you just sit back and watch the T.V., or you fail to put forth energy to preserve and expand your consciousness you will soon find that your mental equilibrium is disturbed (perhaps by the unresolved problems facing a loved one) and you will be at a loss as to what to do. At that moment when you could have been inspiring yourself or another, you will have wasted the opportunity in idle thinking. In fact, there are so many negative forces at work right now, trying to pull you away from the center of your being and entice you and entrap you into participating in the selfish worldly drama of selfish pleasure and false success. You are being bombarded by advertisements, sexual enticements, religious propaganda, and a mass-conseiousness of general apathy and egotism. The collective negative thinking can be compared to static electricity causing distortion and interfering with clear reception. Unless you remain tuned to a higher frequency, these lower frequencies will clutter your thinking and mentally disturb you. You MUST TUNE INTO THE HIGHER VIBRATIONS, otherwise, you will be receiving lower vibrations (like hate, greed, envy, jealousy, etc.)

Now, the question arises, how to tune into higher vibrations, and how do you stay tuned into those higher vibrations ? The Supreme Being or you may call it Cosmic Intelligence, or Super Power, or God, or Nature or what ever you like, has given us a Universal Prayer, which is actually a kind of higher frequency, which purges the mind of negative virations. This Universal Prayer, known as Gayatri Mantra, fine tunes the mental mechanism and opens the mind and heart to higher vibrations. By continuously repeating this Mantra we become receptive to Divine Wisdom and Divine Love. The repeating of this Mantra removes the mental blockages that are keeping us in ignorance of our true nature. This is accomplished scientifically, through vibrations. It is actually a form of Sound Therapy—in fact, it is the very foundation of the sound therapy presently being practiced in our hospitals (though, unfortunately, most doctors are not presently aware of this). The vibrations created by the repetition of this Mantra are extremely powerful.

One outspoken proponent of the Gayatri Mantra maintains that the collective recitation of this Mantra is the most effective method of diffusing the probability of a disasstrous Nuclear war in the near future. He asserts that the Gayatri Mantra can be used as an extremely effective Sound Bomb, and that it is imperative that everyone should be instructed in the use of this truly effective weapon.

Unlike the Strategic Defense Initiative (SDI), or so-called "Stars wars", being developed in the United States, the only "cost" involved in learning and deploying the Gayatri Mantra is that individuals must be willing to sacrifice a little bit of their time to learn the mantra and recite it regularly. Additionally, it is imperative that you live a well-diciplined life and are carefal not to harm other living beings- otherwise, the effectiveness of the mantra will be significantly reduced. This means that you must give up your bad habits, like alcohol, tobacco, drugs, flesh-eating. and illicit sex. The reason for this is that these things will damage your body and mind which are the medium for vibrations; hence, if the mechanism (the mind and body) used for transmitting the vibration is damaged or defective, the transmission will be distorted and unclear. For this reason it is extremely important that the mind and body are purified through the consumption of good thoughts and good food.

Remember that every thing is vibrationing, and that, there are good and bad vibrations—those that are productive of happiness, an those that are productive of unhappiness. When we consume things that contain bad vibrations, those bad vibrations become a part of us and will cause mental and physical disturbances. For example, if you eat meat you will be consuming vibrations like fear, shock, pain, trauma, insensitivity, callousness, cruelty, etc. These vibrations are transmitted into the body of the animal while it is being killed. The meat is then saturated with more vibrations when it is butchered and packaged. Then, while it is being cooked, the vibrations of the one doing the cooking also enter the meat. Finally, when the meat is eaten, these vibrations are transmitted into the body tissues and brain cells of the individual who consumes the meat. These negative vibrations then disrupt and disturb the mental and physical equilibrium, causing mental imbalance and physical disease. On the other hand, when fresh fruits, grains and vegetables are harvested, no killing is involved. These nutritous foods can be cultivated and harvested, and their seeds replanted, with no cruelty or bloodhed.

Thus, in order to tune into higher vibrations and simplify our lives WE MUST STOP BEING CARELESS AND CALLOUS AND INSENSITIVE TO OUR ENVIRONMENT. "There is no greater pain than heart betrayed." If we betray our loved ones by behaving selfishly (like looking upon another man's wife, or sister, or mother, or daughter with lustful intentions), if we abuse our environment by misusing our natural resources, and if we eat the hearts and other organs of chickens, cows, pigs, bulls, and other creatures—then of course the pain that we inflict must return to us (a hundredfold).

So, if you want to be happy you have to put out energy to remove those habits and attitudes that are infllicting mental and physical pain on you. You have to take hold of your mind and put your house in order.

1. Eat simple nutritious foods and drink pure water and juices.
2. Read inspirational writings.
3. Share inspiring thoughts with like-minded practitioners.
4. Practice simplicity and purity in your thoughts and actions.
5. Don't listen to your mental rap—don't spend even a single moment talking to yourself (non-Self) in your head. Instead, continually repeat noble thoughts, mentally and verbally.

The Gayatri Mantra is extremely useful in overcoming all the noises of the mind, thus clearing the mind of unnecessary burdens and increasing your capacity to absorb the Divine Wisdom. Following is the Gayatri Mantra :

OM BHUR BHUVAH SWAH TAT SAVITUR VARENYAM BHARGO DEVASYA DHIMAHI DHIYO YO NAH PRACHODAYAT.

Oh Lord, You are ever-existant in all the spheres of existence. Your Divine Light is shining every second. You are purifying us oh Lord with your Divine Energy. Your vibrations are so powerful that they destroy all our pain and suffering. Through Your Divine Wisdom, oh Lord, we are freed from all the unreality. May we remain always shining in your vibrations so that we may acquire true understanding and happiness.

"THOSE WHO ARE INTO MOTION OF ENERGY ARE GETTING THE MOST OUT OF LIFE. THOSE WHO ARE JUST GETTING BY ARE GETTING NOTHING OUT OF LIFE."

(Source : Light of Youth, U.S.A.)

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Vedic Theory of Evolution and Dissolution of the Universe

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The universe, we inhabit is composed of five gross elements namely Prithvi (पृथ्वी)—earth, Apah (आपः)—water, Agni (अग्नि)—fire, Vayu (वायु)—air (ether) and Akash (आकाश)—sky. Similarly, the other heavenly bodies and planets are also composed of these elements. These elements, of which this material world is composed, when considered as a whole, are called प्रकृति (Prakriti) or nature which has three basic qualities named Satwa (सत्व), Rajas (रजस) and Tamas (तमस). In English, they mean Satwa=goodness or lightness, Rajas=passion or activity and Tamas=darkness or inertia. Even the smallest conceivable particle of the matter, called atom, possesses these three characterics (गुण). These three qualities (गुण) are never found in equal proportion in a single object. When these three qualities are *in equal proportion*, this (प्रकृति) (primordial matter) has no motion, no effect and is known by the name साम्यावस्था (Samyavastha). But when there is motion, they differ in proportion and shapes are formed and consequently their effects. At this stage, the primordial matter is called Vikriti (विकृति). The universe, we see is in its Vikriti Stage.

It has also been observed that all objects have a capacity to produce effects. Each effect is the result of a certain proportion of these three qualities. If the proportion of Satva is more, the effect will be lightness in that object. If the quality of Rajas is more, there will be more of activity in that object, but when the proportion of Tamas is higher, there will be heaviness in that object or loss of activity. We also know that the capacity to produce effects gets exhausted after some time when certain known effects have been produced. It, therefore, establishes the fact that either certain finer parts of the object have disappeared altogether from it, or that these parts have fallen out of order so as to render the object unfit for further production. If that object or matter is given some amount of rest, we observe that there is again recovery of strength and then again the effect would be produced. This can be explained by the following examples. A virgin soil is capable of producing more crop but when it is continuously ploughed and crops produced there will be cessation of effect. Similar is the case with other objects and human beings. Continuous physical or mental labour would exhaust one's these faculties; but when proper rest is given for some time, one recoups his lost strength. During night, we all recoup our lost strength and energy exhausted during the day time

and the next morning we are again fit. In this process, there is motion working underneath. According to Vedas, this motion is called (प्राण:) (Prana)..

We have thus seen that the matter of which the universe is composed, shows two conditions, namely motion and cessation of motion or, in other words, manifestation of effects as well as their eventual disappearance. If this universe, considered as a whole displays only the aspect of motion as it surely does, it necessarily follows that there must come a time when the capacity to manifest the different effects will he exhausted, and the universe as a whole will require rest to regain its lost strength in order to enable itself to appear again in freshness and full vigour to manifest the different effects. There is another scientific aspect to prove the dissolution. We know that matter can be seperated into pieces like atoms etc. These atoms when combined form an object and when separated from each other disintegration and dissolution takes place. There is no reason, therefore; to entertain doubt as to the formation of the world by the combination of small particles, atoms. But if we find a thing made up of several parts, we naturally conclude that the component parts must at some time have been in a separate state. On seeing a building nobody would consider that it is standing in this state from eternity. If we know that bricks, mortar, cement, wood etc., are different things we will at once come to the conclusion that these were some day separate things before the formation of the building. In the same way when we find the universe as composed of separate parts and each part is formed of different elements and that each element is composed of the smallest particles or atoms we come to the conclusion that there must have been a time when these atoms existed separately. But this structure of the uniseise shows that each part is undergoing a change of dissolution and reformation. The world we have seen is composed of the so called atoms which existed separately before the present manifestation came into existance and we must assuredly understand that they will again be separated and that consequently the world will fall into dissolution. The very combination of the component parts is a proof of the world to previous and future dissolution. The time during which the universe manifests itself in various ways is called (उत्पत्ति) (Utpatti); when there is a cessation of motion and the universe under goes dissolution it is called (प्रलय) (Pralaya) = Rest.

सूर्या चन्द्रमसौ धाता यथा पूर्वमकल्पयत् दिवं च पृथिवीन्चान्तरिक्ष मथो स्व : (Rig. 10-100.3)

The above says that heretofore the sun, the moon etc. etc. will be born again. This process of evolution and dissolution goes on adinfinitum, as is evident from this above quoted mantra. The period during which the universe exists is called (कल्प) (Kalpa) which consists of 4320 millions of year. Having established the fact of Utpatti (उत्पत्ति) and Pralaya (प्रलय) and their rotation, we now come to the primitive power or force of creative energy by virtue of which the action of union or disunion takes place and in such a regulated form. Just as for every ordinary creation; say for the preparation

of pot three things are essential, viz. (निमित्त कारण) (nimita Karana) the potter; (Upadan Karan) (उपादान कारण) the clay and (साधारण कारण) (Sadharan Karana) instruments used etc. etc So also for the creation of this universe three things are essential; God the creator (निमित्त कारण), the nature primordial (प्रकृत्ति) material cause (उपादान कारण) and souls are the minor cause. The idea of creation came to God and with the help of nature and soul he created the world. Before the creation of this world at the time of Pralay (प्रलय) which is described as the night of Brahma, darkness prevaded alround . There is neither any sign nor any object to be known nor to be considered.

तम आसीत्तमसा गूढमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छयेनाभ्यपिहितं यदसीतपसस्तन्महिना जायतैकम् ॥ (Rig 10.129.3)

Primordial matter (प्रकृति) was in its (साम्यावस्था) (Samyavastha) at that time. At the close of the night, having long reposed, He awakes and awaking exerts intellect whose property is to exist unperceived by senses. Intellect called into action by his will performs (again) the work of creation, and thence (first) emerges the subtle ether to which philosophers ascribe the quality of conveying sound. From ether, effecting a transformation in form, springs the pure and potent air, a vehicle of all scents and air possesses the quality of touch. Then from air operating a change rises light or fire making objects visible dispelling gloom, spreading bright rays and it is declared to have the quality of form. But from light, a change being effected, comes water with the quality of taste, and from water the earth sprang whose quality is smell. Such was the process of creation in the beginning. The existence of a design in the universe, as well as the fact that dead (unconscious) matter is incapable of forming itself into seed or any other thing with life and vitality clearly establishes the fact that there must be a creator behind the universe having uniformity and diversity of design. He is the one controller and creator of many non active objects (the world of non selves. He out of one seed, produces the manifold.

एको वशी निष्कियार्ण बहूना, एकं बीजं बहुधा यः करोति । (Sheta Upnishad 6.12)

Then there is another pertinent question without the answer of which this subject will remain incomplete and that is what is the object or purpose of creation of this universe by the God. The answer is very clear and the same is that the purpose of creation is the essential and natural exercise of creative energy of the God. What is the purpose of the eye ? Why, to see with, to be sure, was the reply. The same is the case here. God's creative energy must have play. It is in His nature.

स्वाभाविकी ज्ञान बल क्रिया च (Sweta Up 6.3)

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